The Curſe of Corne-horders:

WITH

The Bleſsing of ſeaſonable Selling.

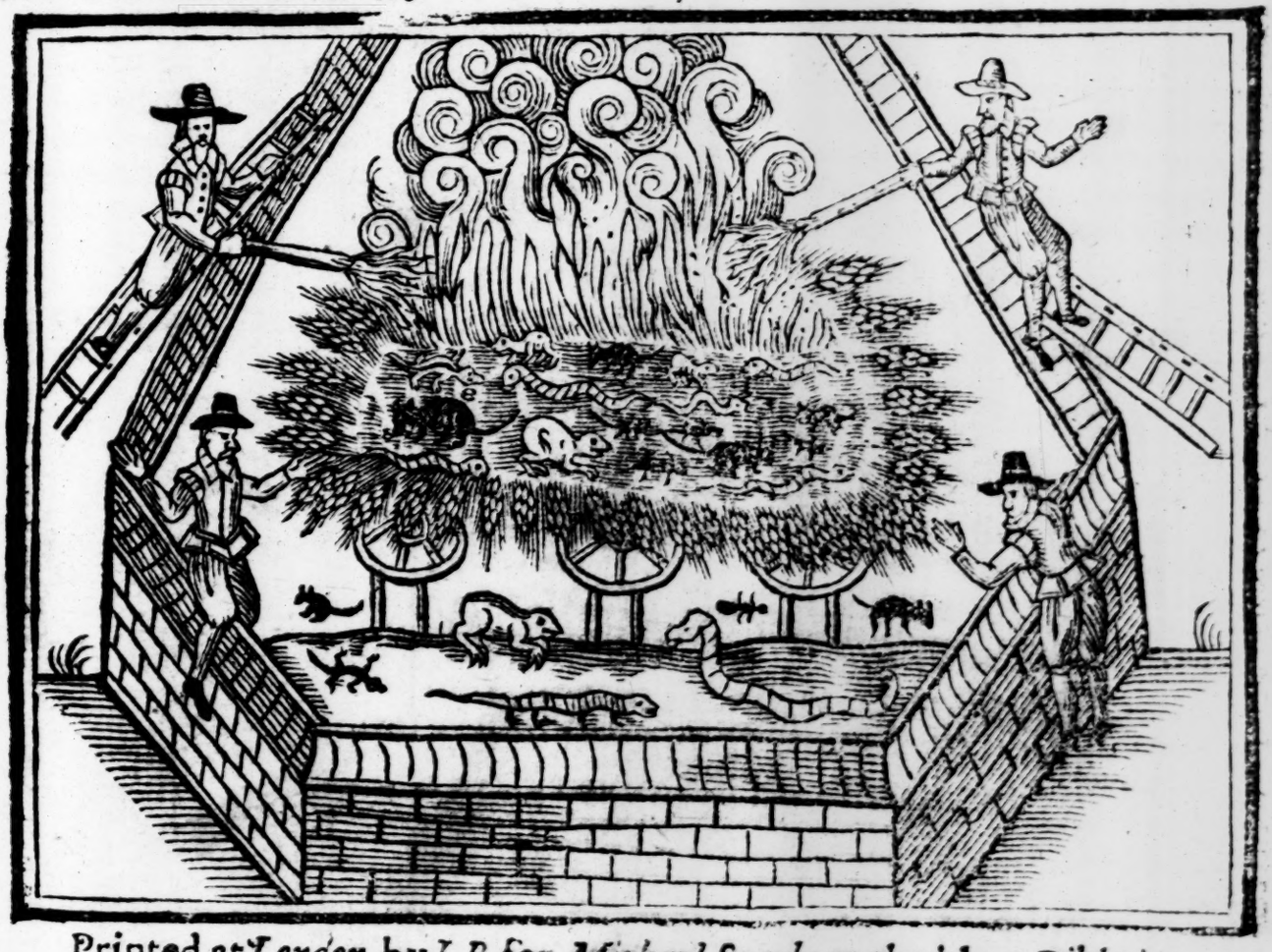
In three Sermons, on PRO. 11. 26.

Begun at the general Seſsions for the County of *Cornwall*, held at *Bodmyn*, and continued at *Fowy*.

By CHARLES FITZ-GEFFRIE.

D. Cyprianus ad Demetrian. §. 8.

Miraris in pœnas generis humani iram Dei creſcere, cum creſcat quotidiè quod puniatur. — De ſterilitate aut fame quereris, quaſi famem maiorem ſiccitas quàm rapacitas faciat, quaſi non de captatis annonarum incrementis & pretiorum cumulis flagrantior inopiæ ardor excreſcat. Quereris cludi imbribus cœlum, cum ſic horrea cludantur in terris.



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To the truly ennobled and right ly honored, Sir REGINALD MOHVNE, Knight and Baronet:

Grace, Mercy, and Peace be multiplied.

SIR,

THE end of Gods punishments is to bring sinful man vnto Repentance. In afflicting vs he intends not our affliction, but our reformation. Hee who delights not in the death of sinners, takes no pleasure in their sufferings, but in compassion causeth sometimes temporall suffering to preuent eternall aking; according to that of the Apostle, *We are chastened of the Lord, that we may not be condemned with the world.* If 1 Cor. 11. 32.

he attaine not this end by one rod, he vseth another. If the Pestilence preuaile not, he sends the sword; if that workes not, he inflicteth Famine, and like a good Physitian, by diuers medicines he tendeth to the same cure. If the same crosse haue not effected the end for which it was sent, he sends it the second time, as a man doth his seruant who hath not fully done his errand at first. Thus doth he with particular persons, thus doth hee with whole Nations, whose good he intendeth. He visited our sinnes with the Pestilence, this wrought not a sound recouery; he lanced vs with the Sword, there yet remained many peccant humours, those hee sought to cure by Famine, as the ancient Physitians vsed to cure all diseases by Abstinence. Wee seemed to be on the mending hand, but we relapsed, and God was faine to go to work with vs again; as we renewed our old sins, so did he his old iudgements. He sent the Plague

Veteres omnes morbos inediâ curabant.

the

the ſecond time, threatned it the third. About ſeuen yeeres ſithence the creature ſuffered and we by it, for our abuſe of it, and for our vnthankefulneſſe to the Creator. The ſame puniſhment hee hath inflicted this yeere on ſundry places of the land. Thus is God enforced to re-aſſume his rods, when we renew our ſins; and as wee vſe to take from our children their Bread when they doe wanton with it; ſo by want he correcteth our former wantonneſſe, taking from vs that which wee abuſe, thereby teaching vs to vſe it better when wee haue it, that by want we may know how to vſe abundance. Theſe two yeeres of dearth (in ſome diſtance) called from mee theſe three Sermons. That which in the firſt was ſummarily deliuered in one, vnto the eares of that Bench on which you haue ſate ſundry yeeres as chiefe, is vpon this yeeres occaſion enlarged into three, and now ſent abroad into publike, for the benefit of many, is firſt preſented vnto your eies. In this Dedication I craue not patronage, but onely acceptance. The Kings command, my calling, the neceſſity of the times are ſufficient

to patronize it. Neither haue I cause to doubt of your acceptance; your care for your Countries good, and your endeuour in this particular doe assure me that you will approue his labours, who, according to his calling, addeth the best aduancement hee may vnto yours. Whereunto hee will not cease to adioyne his continued prayers to the fountaine of Grace, for all gracious blessings on your person, on your publike imployments, on your noble Family; who is, and will be (while he is)

Your worships in all Christian

dutie and seruice most ready,

Charles Fitz-Geffry.

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THE

THE CVRSE OF Corn-Horders.

The first Sermon.

PROV. 11. 26.

He that with-holdeth Corne, the people ſhall curſe him: But bleſſing ſhall be vpon the head of him who ſelleth it.

THE extremity of the times do euen extort from me this Text, together with the Explication and Application thereof, as God ſhall enable me. Our gracious Soueraigne, like a prouident *Ioſeph*, hath endeuoured to preuent the famine, or to prouide remedies againſt it. To this end he hath ſent forth his *Proclamations*, and hath authorized his Hands in theſe remote places, *the Iuſtices of Peace*, to draw forth the poore impriſoned graine out of

The occaſion of the choice of this Text.

priuate Barnes, and to afford it the freedome of the Markets. The *Iustices* haue done their endeuours, and the best of them doe continue so doing. But couetousnesse careth for no Lawes, being like the lawlesse *Iudge*, [a] *Who neither feared God, nor regarded Man*. Hence it is that Lawes are eluded, the Kings edicts not regarded, the Magistrates endeuours frustrated, and the hopes of the poore disappointed. The deafe Adder will not bee charmed; the greedy *Farmer* will not enfranchize his Corne, though the Country doe curse him, and those curses be ratified in heauen. But let not vs cease to doe our duties though others doe not theirs. Let *Aaron* and *Hur* support the hands of *Moses*; let Ministers (as his Maiesty commandeth) ioyne their forces with the Magistrates against this monster, *Auarice*. The good effect which the one cannot produce alone, may (by Gods blessing) ensue vpon the religious endeuours of both together. I come therefore to publish a *Proclamation* from the King of heauen, penned by the wisest King on earth, against all ingrossers of the fruits of the earth, the tenour whereof is this,

[a] Luk. 18. 2.

Ministers.

Et quæ non prosunt singula, iuncta iuuant.

Hee that with-holdeth Corne, the people shall curse him, but blessing shall be on the head of him who selleth it.

Most of *Salomons* Prouerbs are a Commentary vpon that one sentence of his Father *Dauid*, [a] *Eschew euill, and doe good*; and commonly they are bipartite, one part dissuading from some euill, the other exhorting to the contrary vertue. His Arguments are those which are most powerfull, *Punishment*, and *Reward*; dehorting from some sinne by punishment threatned, exhorting to Vertue by some reward proposed: Such is this sentence, resembling the two Hils, [b] the one of *Curses*, the other

[a] Psal. 37. 27.

[b] Deut. 11. 29. 27. 13.

ther of *Blessings*: *Hee that with-holdeth Corne, the people shall curse him*; there is *Ebal*, the Mountaine of cursing: *But blessing shall be on the head of him that selleth it*; there is *Gerizin*, the Mountaine of blessing. Iosh. 8.33. Diuision of the Text into two parts.

In the former wee are to consider, 1. *The sinne*, 2. *The sequel*. The *sinne*, hiding or with-holding Corne; the *sequel*, the curses of the people. In the latter, we haue, 1. *the duty*, 2. *the benefit or reward*: The duty, *selling*; the benefit, *blessing*: *But blessing shall be on the head of him that selleth it*. Of these (God willing) in their order; and first of the first part, and first branch thereof; namely, the sinne condemned, which is, with-holding of Corne. In the former part consider, 1. The sinne, 2. The sequel.

Prima prime. The sin with-holding Corne.

He that with-holdeth Corne.

All conseruation or keeping vp of Corne, is not alwaies vnlawfull. *Ioseph*, in the seuen yeers of plenty, gathered and kept Corne against the seuen yeeres of scarcity. Sundry Cities haue their *Magazins*, wherein they prouidently doe store vp Corne and other prouision, the better to endure the extremity of an assiege or famine. * Nature hath taught the silley Ant this lesson of husbanding her prouision, and she by her example readeth the same Lecture vnto man, [a] by the mouth of *Salomon*. All keeping of Corne not vnlawfull.

[b] But then to with-hold Corne when publike necessity doth call for the venting it, vpon hope to enhance the price, thereby to make a prey of the poore, who haue then most need to bee releeued, this is a crying sinne, causing the people with bitter cries to complaine to God against such detestable couetousnesse, and to pursue the same with bitter curses.

* *Paruula nam exemplo est magni formica laboris, Ore trahit quod cunq; potest, atque addit aceruo quem struit, haud ignara et non incauta futuri Horat. Hyemis memores tectoq; reponunt. Virgil.*

4. *Æneid. Parcum genus est patiensq; laboris. Ouid Metam. 7. Videatur Plinius lib. 11. cap. 30. et Ambros. Hexam. l. 6. c. 4. item Ælian. de var. histor. l. 1. Indè dictum Granigerum agmen.* a See Pro. 6.6,7,8. b What is vnlawfull herein.

The ancient latine reading doth well expresse the meaning; *Captans pretia frumenti*, (so [c] Saint *Ambrose* alleageth the place.) Hee that catcheth at all aduantages by the price of Corne, and endeuours to raise it higher, being more greedy of his priuate gaine, than affected with the publike good, euery one that doth so, commeth within the compasse of this curse. So that not onely hiding or hording, but selling and buying too, in some cases, are here forbidden; when they are so done in priuate, as that the price is thereby enhanced in publike: whereof we shall haue occasion to say more (God willing) in prosecution of this Text.

[c] *Amir. Offic. l. 3. c. 6.*

[d] I doubt not but that vnder this one word, Corne, is comprehended any other Commodity, vsefull for the Countrey; but the Times doe confine my intendements to that particular which my Text doth here assigne; namely, against all auaritious horders or hucksters, who pinch the guts of the poore, to fill and extend their owne purses; taking aduantage by the dearth of Corne, to make it more deare: on which ground I may safely lay downe this doctrinall Position.

[d] Vnder the word, Corne, euery publike commodity is comprehended.

Doctr. 1. A grieuous sin to procure or further famine by raising the price of Corne.

It is a grieuous sinne to procure a Dearth, or further a Famine, by seeking to raise the price of Corne.

When publike necessity doth require, and our owne ability doth permit vs to send abroad our Corne by reasonable and seasonable selling, then to with-hold it in hope of greater Dearth, this is a great sinne: For it is odious vnto God, opposite vnto Nature, iniurious vnto mankinde, and therefore condemned by the Lawes of Grace, of Nature, and of Nations.

Reasons. 1. It is odious vnto God.

First, it is odious vnto God, as being directly a breach

breach of his Law, a rebellion against his Ordinance. Otherwise hee would neuer haue inueighed against these Corne-horders so bitterly as he doth, by his Prophet *Amos*, saying, [c] *Heare ye this, ô yee that swallow the poore, and make the needy of the Land to faile, saying, When will the new Moone be gone, that we may sell Corne; and the Sabbath, that wee may set forth Wheat; and make the Epha small, and the Shekel great; and buy the poore for siluer, and the needy for shoes, and sell the refuse of the Wheat?* If any doe except and say, What is this against horders? this is rather against sellers of Corne: I intimated at first, that there may be as great a sinne, in some kinde of selling, as in keeping: and those *Iewes* who sold at last, they did hord vp Corne at first, to this purpose: that when the time serued their turne, they might sell it at their owne pleasure and price: [f] and now the time is come, they must sell it in all haste, lest the price should fall againe: They were now so eager after selling, that they thought the dayes of Gods Seruice too tedious till they were at it. They kept it in while it was good, and sold it when it was worse, they abated the measure and augmented the price; they made the people pay for the best, when they sold but the refuse; and so instead of selling to the poore, they enforced the poore to sell themselues at a vile rate for necessary sustenance, and so to become their slaues. [g] The Lord threatneth a fearefull iudgement on the whole Nation, for this inhumane cruelty of some particular persons towards their poore brethren.

[c] Amos 8. 4, 5, 6

[f] *Dod ad Text.*

[g] vers. 8.

The detaining of other commodities not so necessary for the life of man as Corne, forbidden by God,

Lesser sinnes than this in comparison, the ingrossing of commodities not so necessary for the life of man as Corne is, are threatned with heauy iudgements in the word of God. The imprisoning of coyne in Coffers, when it should bee dispersed

abroad vnto pious and charitable vses, is condemned by the holy Ghost, who saith by Saint *Iames* [h], that *The very rust thereof shall be a witnesse against the keepers, and that the canker of their siluer shall eat vp their flesh as fire.* The like iudgement is denounced in the same place against those who keep their garments close in their ward-robes to clothe the Moaths, rather than they will produce them to clothe Christ his naked members. What then shall become of them who are kinder to Rats and Mice, than to their Christian brethren, being contented that vile vermine shall deuoure that for nothing, which poore Christians cannot get of them for money. [i] Bread is called in Scripture the [k] *stay and staffe of life*, because life is thereby sustained as by a Staffe: and when God doth threaten one of his heauiest punishments on a Land for sinne, hee doth threaten to breake the staffe of Bread; So necessary it is for this life, that all necessaries are comprized vnder this one, *Giue vs, this day, our daily bread.* Christ calleth himselfe the bread which came downe from heauen: his Word is called the bread of life. All which doe shew how necessary bread is for the vse of man: so necessary, that neither body nor soule can well bee fed without it; not the body without common bread, nor the soule (in those of discretion) without Sacramentall bread: so necessary, that although a man haue diuers varieties of meats, and doe want bread, the best is failing, because the binder of all the rest is wanting: other meats, without bread, are but beesomes without a band, they cannot sweepe away hunger from nature; but if a man haue onely bread and water, sufficient for quantity, and conuenient for quality, hee may liue and doe well: so that to with-hold Corne, and thereby to breake the staffe of

[h] Iam. 5.1,2,3.

Much more of bread-Corne, without which the life of man can hardly, yea, not at all, be sustained.

[i] The necessity of bread vnto mans life.

[k] Isa. 3.1. Leuit. 26.26. Ezech. 4.16. 5.16. 14.13.

Satis est homini fluuiusq; Ceresq;.

of bread, is not onely sinfull, but sauage; not onely against the Law of God and grace, but against the Law of Nature.

Nature teacheth men to seeke good and shunne euill, to pray and striue to auert those publike punishments, *Sword*, *Pestilence*, and *Famine*. Nature teacheth vs that wee are not borne onely for our selues, and that publike vtility is to be preferred before priuate commodity. This could *Cicero* say out of *Plato*, one heathen out of another. It was the praise of *Cato*[l] that he was, *In Commune bonus*, good for the Commonalty, being resolued, that hee was borne, not for himselfe, but for all mankinde.

2. It is opposite to nature.

[l] *Hi mores, hæc duri immota Catonis Secta fuit, seruare modum, finemque tenere, Naturamque sequi patriæque impendere vitam, Nec sibi, sed toti genitum se credere mundo.* Lucan *l.* 2.

But these *Antipodes* to Nature as well as vnto Grace, these Man-haters, opposite to the Common good, as if the world were made onely for them, would appropriate the earth, and the fruits thereof, wholly to themselues, thinking that they can neuer haue enough, vnlesse they haue all; and that while others haue any thing, they themselues haue nothing. Wherefore as Quailes grow fat with Hemlocke, which is poison to other creatures, so these grow full by Dearth, which is the famishing of others. Their whole study and endeuour is to trouble the pure streames of publike plenty, that they may haue the better angling for their priuate commodity. [m] *The profite of the earth is for all* (saith *Salomon*) *and the King himselfe is serued by the field.* But these, as if the earth, and the profits thereof, were proper to them alone, as if they were the Kings of the field, and the whole tribute thereof were to be payed into their insatiable *Exchequer*, doe study how they may dry vp the publike fountaine, or draw the whole streame thereof into their owne Cisterne. [n] Traitors they are vnto Nature; for that [o] which Nature most desireth, they detest; and

[m] Eccle. 5 9.

[n] Corn-horders traitours to nature.

[o] That which Nature most desireth, they detest; that is, Plenty.

and that which Nature teacheth most to detest, that doe these most desire: Plenty is desired by euery well minded man, naturally, and Grace doth allow such desire; for Plenty is a sweet effect of Gods goodnesse and fauour, therefore called by *Dauid, the Crowne of the yeere*: p *Thou crowneſt the yeere with thy goodneſſe, and thy ſteps drop fatneſſe.* But these desire to pull the Crowne of Plenty from the head of the yeare, and instead thereof, would put thereon a crowne of thornes, as the miscreant Iewes did on the head of Christ. Plenty is one of Gods chiefest earthly blessings; but these enuious children doe thinke that their poore brethren haue too much of their heauenly Fathers blessing.

p Psal. 65.11.

And that which nature teacheth most to detest, they doe most desire, namely, Dearth and Scarcity.

Againe, that which Nature teacheth most to detest, they doe most desire; namely, Dearth and Scarcity: that which Nature teacheth to preuent, they endeuour to procure; they pray for that which all men else doe pray against; angry, in their mindes, at our Leiturgie for hauing prayers against Dearth and Famine, and thanksgiuings for seasonable weather, which they cannot endure saue in their owne fields; ready to chide God because he is so prodigall of his temporall fauours, as to cause q *his Sunne to arise on the euill as well as on the good, and his raine to fall on the iust and on the vniust*; whereas these, by their wils, would haue the Sunne to warme, and the raine to moisten no fields nor gardens, but of the euill and vniust, that is, their owne. What then can we thinke of them but as enemies both to God and man, opposite both to Grace and Nature? *Salomon* at the consecration of the Temple r making way for the peoples prayers by his owne, for the remouing of common calamities, setteth *Famine* in the fore-front of them, as the first and worst of all. What shall we thinke of them who pray for

q Mat. 5.45.

r 1 King. 8.38.

that

tht which *Salomon* prayed against, esteeming that a benefit to them, which is one of the greatest curses that can fall on a Nation? When God threatneth foure heauy iudgements on a Land, wherein if these three Worthies, *Noah*, *Iob*, and *Daniel* were, [a] they should deliuer none but their owne soules, he giueth the precedence vnto Famine. What then shall wee thinke of those who care not though *Iob*, *Noah*, and *Daniel*, and all the righteous men in the Country starued, so they may be filled? When God by his Prophet makes a briefe Catalogue of the crying sinnes of *Sodome*, this comes in at last, not as the least of them, [b] *Manum pauperis & egentis non confirmauit*; *Shee did not strengthen the hands of the poore and needy*: It is not not said that shee weakned, but that she did not strengthen; & that not the heart, but the hand of the poore and needy; and yet God rained hell out of Heauen, fire and brimstone on her to consume her. What then shall become of them who doe not strengthen, but enfeeble, not the hands, but the hearts of their poore brethren, by with-holding from them that which is the staffe of their hands, and (vnder God) the strength and life of their hearts?

[a] Ezech. 14. 13, 14.

[b] Ezec. 16. 49.

3 Condemned by the Lawes of Nations.

And that these Cormorants are such enemies to the publike good, all wise men who desired to procure it, haue perceiued. Therefore this cursed practice of impriſoning the Countries prouision, hath euer beene condemned by the Lawes of Nations. These Cankars of the Common-wealth were by the ancients branded with odious appellations, commonly called by the old Romans, *Dardanarians*, vexers, scourgers, torturers, of the store of the yeare. [c] These *Dardanarians* (saith *Vlpian* their great *Ciuilian*) are they who chiefly doe vex and persecute the annuall prouision, against whose Auarice

[c] *Annonam vexare et tenuare vel maximè Dardanarii solent, quorum auaritiæ itum est tam mandatis quàm cõstitutionibus.* *Vlpian. in leg. Annor. D. de extraordinar. criminib.*

Princes and States haue alway opposed the barres of edicts and constitutions.

There is extant an Epistle or Edict of *Apollonius*, an ancient Gouernour, against those scourgers of the Country, by enforced Dearth and scarcity; the beginning whereof, in effect is this; [d] *The Earth* (saith hee) *is the common mother of all, and therefore* *your selues, and make a monopoly of the Common mother, as if shee were bound to be a mother onely to you, and a step-mother to all her children besides: but if you desist not from your doings, I will take order that she shall not long be a mother vnto you, but I will root you out of her, as being vnworthy to be a burthen vnto her.*

I speake nothing of our Nationall Lawes, because I speake before them, who can better informe mee herein, than I can others. The last Proclamation, together with the booke, published by authority, for fuller declaration of his Maiesties minde and purpose, for preuenting the Dearth by punishing these Dardanarians, hath breathed some life into the poore Countrey, from whom these doe labour to take away life, by with-holding the stay thereof. God put it into the hearts of Gouernours to act, as well as to enact; to performe, as well as to proclaime; that the Proclamation against these horders and huckesters be not like that *Senatus consultum* against the Mathematicians in Rome, [e] *Atrox at irritum*, fierce, but effectlesse: and that these may not be among vs, [f] as the Historian complained, the others were among them, a *kinde of people alway condemned, but euer reprieued*, if not acquitted. Affliction is euer fearefull, and misery still mistrusteth the worst: No maruell then if the poore people doe misdoubt, because there seemeth a doore left open to these their oppressors, that they shall not carry their

[d] *Terra communis omnium mater est, propterea iusta; vos autem iniusti, qui eam dum tu sat vestram matrem esse voluistis; quod nisi ab huiusmodi incepto destiteritis, diutius vos in ea permanere non sinam.* *Epistol Apollony ad annonæ vexatores in princip.*

[e] *De Mathematicis Italia pellendis factum Senatus consultum atrox et irritum. Tacit. Annal. l. 12. c. 52.*

[f] *Genus hominum quod in Ciuitate nostra & vetabitur semper & retinebitur. Tacit. hist. l. c. 22.*

their life from them without license: wherefore finding after so much thunder by edicts, little lightning by effects, no lightening of their afflictions: they feare that they haue cause to complaine, *We are all the worse for licenser.* These feares would soone be remoued, and peraduenture these afflictions too, if but one or two of the offenders in a Country were punished for terror to the rest, as *Pituanius* and *P. Martius* were, when all the Mathematicians and Magicians were banished out of Italy. *Tacit. Annal. l. 2. c. 31.*

Application. Three sorts of people guilty of this sinne.

Three sorts of people are found among vs, guilty of this sinne, and consequently lyable to the ensuing Curse: 1. the greedy Farmar: 2. The couetous Marchant: 3. The cunning Huckster, or Badger, as they are called. I adde these Epithites to distinguish between the guilty and the guiltlesse in euery profession.

1 The greedy Farmer, who sometimes with-holds Corne euen in selling it.

The greedy Farmar sometimes with-holds Corne by selling it; with-holding it from those who need it, to sell it to those who will make greater profit by it; so that the needy shall more need it: For who so selleth at a price too high for the poore, hee with-holds it from the poore, as he doth meat from a childe, who sets it on a shelfe whereto hee cannot reach. Now what is this, but *Captare pretia frumenti*, to make the price too heauie, when either hee will not send it to the Market, or if hee send, will not sell but at his owne price?

Thou sayest, I thresh out my Corne as fast as I can, and doe sell it, and therefore I am not guilty, I am no with-holder of Corne. Thou sellest, but to whom? to the poore? No, vnlesse as the *Iewes* did, of whom *Amos* complained, that they sold the refuse of the Wheat, and yet at the price of the best, as if thou wouldest adde to the badnesse of the graine, and want of measure, the greatnesse of the

price, to make a sorry satisfaction. Thou sellest it, but to whom? to them who helpe thee to sell the rest the deerer, to the Merchant or Badger, who by exporting or transporting it farther, doe cause it to be scarser and deerer at home. Thou sellest it, but where? at home, in priuate, and so causest the Markets to be vnfurnished. For how canst thou haue time to thresh for the Market, when all is too little to thresh for the Merchant, whom thou hast promised to furnish with so many scores of bushels by such a day. The Markets are the Commons of the common people, and of many who vse good hospitality; let them be inclosed, soone will these grow leane: The Markets are their Magazines; if the poore buyers be not there prouided, how shall their wants be supplied? The Markets are their Wels, if the couetous Farmers dry vp these, as the enuious *Philistims* did the Wels of *Isaac*, these poore sheepe must needs perish. Thou sellest, but in what manner? In grosse, or by such quantities as the poore cannot accomplish; whereas if thou wilt shunne the curse threatned, and obtaine the blessing promised, thou must doe as the Word importeth in the second part of my Text, *Perfringere frumenta*, breake it out from the heape by small parcels, as the poore doe need for the present and are able to compasse. *Breake thy Bread to the hungry*; so breake thy Corne by halfe bushels, by peckes, by gallons to the needy, as their ability meeteth with their necessity. To set a whole loafe before a childe who hath neither strength to breake, nor knife to cut, is not to feed him, but to famish him.

I am not vnacquainted with some of their Apologies: I haue made a Purchase, or taken a Lease, or bought so much at a suruey to be paid on such a day, and I must sell many Bushels together to make vp a good summe of money, I cannot tarry the leasure

sure of these lingring Markets. All this while I heare no arguments but drawne from the common place of thine owne profit; and thou maiest remember that the buying of a Farme, and a yoke of Oxen excluded the vnworthy guests from the great marriage Feast; these excuses are worse. Thou hast made a purchase, and the calamity of the Countrey must pay for it: thou hast bought a bargaine, and thy poore brethren, their wiues and children must pinch for it. A bad bargaine (bare-gaine it may well be called) to buy the curses of God and man. Say not that I condemne purchasing, because I am no purchaser, God grant I neuer bee in such manner. Buy Farmes, take Leases, make bargaines for Oxen, Cattell, Corne, or what you will, as long as you wrong not your own soules, which you cannot chuse but doe, if you wrong or pinch the poore members of the Sauiour of soules.

2 The couetous Marchant.

The couetous Marchant is also free of the company of these Corne-catchers. Hee with-holds Corn from the poore, by drawing it from Markets, to export it, or transport it into other parts or places whether neerer or more remote; especially out of the Land, and that without regard of Religion, or charity, or any thing else, saue his owne gaine, which to him is godlinesse. *Tros, Tyriusq;*, Protestant, Papist, Mahumetan, English, French, Spanish, Barbarian, all are alike to him, so hee may gaine by them. The sauour of lucre is sweet to him, though raked out of the puddle of the most filthy profession in Europe, or in all the world. Mistake me not, I traduce not the calling, not onely lawfull, but laudible, I may adde, honourable, the second supporter of the kingdome. Not the *Lyon* and the *Vnicorne*, but the *Plough* and the *Ship*, vnder God, are the supporters of the Crowne. The Marchants by their

trauels and aduentures ioyne together forraigne Nations which the Sea hath set farre asunder; they make remote Countries to bee ours vpon the matter, causing their commodities to bee ours; casting with their Ships such a Bridge ouer the Ocean, that the chiefest profits of both the Indies doe come home to our houses. I haue often yearned that they haue beene no better considered of, but suffered to be a prey to *Dunkers* abroad, and to as bad at home. I know that it is lawfull to transport our commodities, particularly our Corne into other Nations, vpon some conditions, as other Nations doe make vs partakers of their profits: yea, this sometimes may be done to those who are of another, that is, of an euill Religion. Nature teacheth this: The *Ægyptians* releeued the *Israelites* in the Famine, g though it were an abomination to the *Ægyptians*, in their peeuish superstition, to eat bread with the *Hebrewes*, yet they would, in common humanity, afford them bread to eat by themselues. But this I affirme; to famish *English*, and to feed *French* or *Spanish*; to starue brethren, and to nourish enemies; to pinch the members of *Christ*, to preserue the limbs of *Antichrist*; to thriue by the death of Saints, and life of reprobates; this cannot possibly escape a curse; and all Marchants that vse such courses, I can say no better of them, than a blessed Saint said at least three hundred yeares sithence, They are all *Mercatores humanarum calamitatum*, Merchants of mens calamities.

g Gen. 43.32.

Basil.

3 Hucksters, or Badgers of Corne.

The third sort are these whom we call Badgers of Corne, who were not to be condemned for conueying Corne from those places where it may well be spared, to other places within the Countrey where there is more want, if they did not procure want in those places where it doth abound, nor fore-

foreſtall the Markets, but would take that which the Markets doe leaue, nor raiſe the price to make the poore to ſmart for it.

Sufficient hath beene ſaid (I hope) to ſhew the impietie, the inhumanity, the iniuſtice of this ſin of procuring a Dearth by with-holding Corne; and that it is a lawleſſe rebell againſt the laws of Grace, of Nature, of Nations. Let this be farther added and conſidered, that this oppreſſion is the more cruell, and this cruelty the more heauy in our Land, where Corne ſerueth both for Bread and Drinke; whereas other Countries by the benefits of the ſoile doe abound with wine; or becauſe of the heate of the Climate, are contented with water. But among vs theſe with-holders of Corne doe doubly plague the poore people, ſtaruing them with hunger, and choaking them with thirſt; depriuing them of that which they ſhould both eat and drinke. Our children doe not ſay vnto their mothers, *Where is Corne and Wine?* Keepe you the Wine, giue vnto their Mothers Corne, and they will finde in it both bread and drinke that ſhall content them as well as wine. But denie them Corne, you take from them bread, drinke, life and all. Wherefore the curſes of theſe Corn-mungers are likely to be doubled; for that is the recompence they muſt expect for their curſed couetouſneſſe, namely, curſes: and as the miſchiefe is common, ſo it is iuſtly purſued with a common curſe, the curſes of the Commons,

The ſinne of with-holding Corne, more hainous in our land, than in others.

Lament. 2, 12.

The People ſhall curſe him.

THE

THE SECOND SERMON.

PRO. 11. 26.

The People ſhall curſe him.

THE ſinne and the odiouſneſſe thereof to God and Man, hath beene (in part) diſcouered, that it may be ſhunned; and ſhunned it will be the ſooner, if the iudgement threatned be ſeriouſly conſidered; which iudgement is expreſſed in theſe words:

The People ſhall curſe him.

The ſequell. The curſes of the people.

Populares] So *Iunius* with ſome others, doe render the word, the Commons; or *Populus*, as moſt doe reade, the People, implying a collectiue curſe; as if there were a gathering of curſes ouer the whole Countrey, and none (ſaue ſuch as himſelfe) refuſed to contribute curſes towards him. Not one man, not a few, but the whole Countrey (as with *Hue-and-Cry*) ſhall purſue him with curſes. *Execrabuntur*, ſhall curſe and banne him; or *Maledicent*, ſhall

ſhall ſay all euill of him, and pray that euill may befall him. The Originall word is very Emphaticall, *Perſodient*, they ſhall digge, or ſtab, or runne him thorow with curſes. A *Metaphor* borrowed from digging or ſtabbing; as who ſhould ſay, the people with their curſes ſhall digge on him, as with Mattockes, or runne him thorow, as with Rapiers.

A common ſinne drawes on a common curſe.

A common crime ſtill drawes on a common curſe. God, in iuſtice doth vſe to proportion the puniſhment to the offence. Who ſo hurteth or oppreſſeth many, muſt looke to bee cried out againſt, and to be curſed by many. The wings of their puniſhment ſhall ſpread as farre as the tallands of their oppreſſion, their iudgement ſhall be of equall dimenſions with their tranſgreſſions. Our *Dearth-mongers*, as they are procurers of a common calamitie, muſt looke to be purſued with a common out-cry, the whole Country ſhal ſtab them with curſings, as they ſeeke to ſtab it with ſtaruing.

But is this ſuch a puniſhment to be hunted with the clamours and curſes of the people? Doubtleſſe it is, when thoſe curſes are iuſtly cauſed by wrongs done vnto the people. In ſuch caſes we may ſafely lay downe this aſſertion, that

Doct. 2. A fearefull thing to be iuſtly curſed by the people.

The Peoples curſe, iuſtly procured, is a fearefull iudgement.

Hardly can there be a greater plague, then to be purſued by the clamours and curſes of the people for oppreſſing them. Here we muſt diſtinguiſh, that we may the more ſafely teach: The peoples curſe is two-fold, either cauſed, or cauſeleſſe; iuſt, or vniuſt; either iuſtly procured by ſome reall wrong inflicted on them; or vniuſtly vented out of error or malice, where no iuſt cauſe hath been giuen. *Salomon* himſelfe affordeth vs this diſtinction, ſaying, [a] *As the Bird by wandring, and the Swallow by flying, doe eſcape,*

The peoples curſe two-fold.

1. Cauſleſſe or vniuſt, this not to be feared or regarded.

[a] Pro. 26. 2.

scape, so the causeleſſe curse shal not come to passe.[b] Where he sheweth, that there is a causeleſſe curſe, which is not to be feared: when people out of spleene, or becauſe their corrupt humors are not satisfied, doe flye to the fooles *Asylum*, or shelter of execrations or curſes. Such are the curſes of some impudent and insatiable beggars: such are the curſes of some desperate malefactors against the Iudges, when they are sentenced according to Lawes and their deseruings: such are the curſes of Roarers, sonnes of Belial, against zealous Miniſters, for discharging their duties. Hence *Ieremy* complained, that hee was causeleſly curſed; [c] *I haue not lent on vsury, neither haue men lent to mee on vsury, yet euery one doth curse mee.*

[b] *Sciendum est quòd scriptura sacra duobus modis maledictum memorat, aliud videlicet quod approbat, aliud quod damnat. Aliud enim maledictum profertur iudicio iustitiæ, aliud liuore vindictæ* Greg. *Moral. l. 4. c. 5.*

[c] Ier. 15. 10.

[d] And it is not vnprobable that some of you (worthy Magiſtrates) for diligence in doing your duties, and for your laudable endeuours to furniſh the Markets by drawing forth the Corne out of the bands of horders, and the hands of huckſters, shall carry away some curſes from the mouthes or in the mindes, of these mizars. 'Tis not vnlikely, but that some of them (such is their charity) will reward you with curſes, euen for this your care to preuent the curſes of the people vpon them. But be not discouraged, *Salomon* hath secured you against such airie execrations. These breath-bullets shall not pierce you; these Speares of Reed, and Swords of Bull-rushes shall not so much as prieke your reputations, much leſſe your conſciences. The bubbles of such curſes shall fall into the faces and eyes of those who blow them vp: like mad-men they runne at you with the hilt, but the point of the sword runneth into their owne breſt. Let that bee your refuge which was *Dauids* in the like case, euen flying vnto the Lord, [c] *Let them curse, but blesse thou.* Say you

[d] Exhortation to Magiſtrates and Officers to doe their duties though the people do causleſly curſe them.

Such curſes shall not hurt their credits or conſciences, but rebound on those who do vſe them.

[c] Pſa. 109. 28.

you by them as he did by *Shimei*, when hee curſed him, [f] *God will requite good for ſuch curſing.* If for doing Iuſtice, you bee vniuſtly purſued with virulent tongues, the ſame promiſe appertaineth vnto you, which the fountaine of bleſſedneſſe hath made vnto vs : [g] *Bleſſed are yee when men reuile you, and ſay all manner of euill againſt you falſely. Reioyce and be glad, for great is your reward in heauen.* Their curſes are but like the *Popes Bruta fulmina*, his banning Buls, which the more lowdly they bellowed againſt Queene *Elizabeth*, of bleſſed memory, the better ſhe proſpered, the more ſhe was bleſſed [h].

[f] 2 Sam 16.12. For ſuch curſes God will bleſſe them.
[g] Mat.5.11,12
[h] *Beati ſuper quos talis maledictio cadit. Vtinam vt ſuper nos iſta maledictio veniat. Euſeb. Emiſ. ſeu. ſer. 4. poſt. 4 Domini.*

Therefore, [i] *Feare not the reproach of men, neither be afraid of their reuilings*; but, [k] *Sanctifie the Lord of Hoaſts himſelfe, let him be your feare, let him bee your dread.* Reſt in the bleſſing of the Lord, [l] *Who hath bleſſed vs with all Spirituall bleſſings in heauenly things in Chriſt.* Let theſe cauſeleſſe curſes be ſo farre from hindering or diſheartning you in your lawfull courſes, as that you doe rather reioyce in them, and binde them as crownes to your heads; and be you aſſured that the promiſe God made to *Abraham*, belongeth to euery childe of his, continuing in his faith and obedience, and ſo particularly vnto you, [m] *I will bleſſe them that bleſſe thee, and will curſe him that curſeth thee.*

[i] Iai 51.7.
[k] Iſai 8.13.
[l] Ephe. 1.3.
[m] Gen.12.3.

3 The iuſtly cauſed curſe of the poore & oppreſſed, this is very fearefull.

Contrariwiſe, formidable is that curſe which is extorted by oppreſſion, and vented forth from a breſt ſurcharged with vexation. No Iron Bullet, driuen by the ſtrongeſt powder, from the mouth of a Cannon, is more terrible and tearing. Such a curſe being ſhot from earth, mounteth vp to heauen; and being ſent vp from man, is ſealed by God. It is true, that the common people doe commonly erre and offend herein; their curſes, many times are their fooles-bolts, ſhot without ayme, and fal-

ling

ling without hurt, saue to themselues. But many times they are enforced, by grieuous pressures, to shoot these arrowes against their oppressors; and then they hit surely, and wound deepely. In this case the people haue a legatiue power like the Pastors, *What they binde on earth, is bound in heauen.* Here the voyce of the people, especially of the poore, the people of God, is the voyce of the God of the people. Therefore wee finde in Scripture, that the curse of the people, and a woe from God, are all one vpon the reckoning. Our Wise man saith, in this booke, [n] *Hee that saith vnto the wicked, thou art righteous, the people shall curse him.* The Prophet *Isay*, inueighing against the same sinne, saith, [o] *Woe to him that iustifieth the wicked for a reward.* Here you see that God addeth a woe to that sinne whereon the people doe affix a curse: a curse extorted from them is sealed with a woe denounced by Him; [p] whose curses, as they are neuer discharged without iust cause, so they neuer returne without effect.

[n] Prou. 24. 24. See Pro. 17. 15

[o] Isai. 5. 20. 23

[p] *Maledictio diuina sicut nunquam temerè emittitur ita nunquam re infecta reuertitur. Cartwr. ad Text.*

Heare and tremble all ye *Nimrods*, all you rough-handed *Esawes*, grinders of the poore, oppressors of the people. Thinke not to fillip off these curses which your cruelties haue squeised from them, with *Tush, what care I what the people say?* The Fox, *the more he is cursed, the better he fares.* ¶ Let them curse and spare not, as long as such curses doe fill my Coffers. Know you, that the curse of the people, iustly caused, is a vapor exhaled from earth; or rather indeed a thunder, which causeth a thunder-bolt to be cast downe from heauen. Let the oppressor poste from it as fast as he can, it shall ouertake him (as the arrow of *Iehu* did *Iehoram*) and smite him betweene his armes, and runne thorow his heart; let him fence himselfe with the best amunition that he

Vse. Terrour to all oppressors of the poore. *Et quidam memorantur Athenis sordidus & diues vulgi contemnere voces. Sic solitus, Populus me sibilat at mihi plaudo Ipse domi quoties nummos contemplor in arca. Horat. l. 1. Sat. 1.*

[r] 2 King. 9. 24.

hee may, it shall pierce him thorow. No coate of male shall rebate the edge, no armour of proofe shall beare off the stroke of the peoples curse, when it is edged with iustly conceiued passion and backed by the Almighties approbation. Wise men therefore will hearken vnto the counsell of wise [r] Eccl 4 2,3, 5,6. *Syrachides*; [r] *Make not an hungry soule sorrowfull, neither prouoke a man that is in distres. Adde not more trouble to an heart that is vexed, defer not to giue to him that is in need. Turne not thine eyes from the needy, and giue him no occasion to curse thee; for if he curse thee in the bitternesse of his soule, his prayer shall be heard of him that made him.*

Especially to Corne horders.

And among all grinders of the poore, tremble you who with-hold from them that which they should grinde for the necessary sustenance of life, and so grinde them the more, because you keepe them from grinding. You rurall Tyrants, who, by with-holding your Corne, doe enforce the miserable people to flie to their forlorne hope of ringing a peale of curses, against your couetousnesse, in the eares of the Almighty. If [t] *the hire of the labourers, who haue reaped downe your fields, being by fraud kept backe, cryeth, and those cries doe enter into the eares of the Lord of Sabboth*: then doubtlesse, the deserued curses of those who are ready to perish, because you will not so much as sell vnto them that which they laboured to reape, and to saue for you, and which without the sweat of their browes, and galling of their hands, you could not haue saued, doe sound like a volley of shot in the eares of the God of mercies, and will awake him to take vengeance on your cursed cruelties. [u] *If any widdow or fatherlesse childe be afflicted by thee* (saith the Lord) *and in their affliction doe at all cry vnto me, I will surely heare their cry, and my wrath shall wax hot, and I will kill you with*

[t] Iam. 5. 4.

[u] Exod 22. 22,23,24.

the

the Sword, and your wiues shall bee widdowes, and your children fatherlesse. Will God heare the cry of one widdow, of one fatherlesse childe, being afflicted, and can his eares be shut at the generall cry of the whole multitude, among whom are so many widdowes, so many Orphans, and some of them (doubtlesse), his owne children, the sonnes and daughters of his deare Saints, the liuely members of his onely begotten sonne Christ Iesus?

That these curses are not effectlesse in this life, shewed by examples.

And that these enforced curses are not alwayes effectlesse in this life, witnesse the fearefull iudgements which God hath inflicted on some *Nabals* for terror vnto others. I could tell you old Chronicle-stories out of *Matthew Paris*, and others, of terrible examples in our owne Land, vpon offenders in this kinde. As that of *Walter Grey*, an Archbishop of Yorke, in the yeare of grace, 1234. Who hauing fiue yeares Corne vnder-hand, would not thresh it out for the releese of the poore in three yeeres famine, hoping still that the price would encrease. Being aduertised by his Officers that it was greatly to be feared, lest the Corne were consumed by Mice, he willed them to deliuer it to the Husband-men, who dwelt in his Mannor, vpon condition that they should pay him as much new Wheat for it after Harueſt. They attempting to take downe a great mow of Corne which hee had at *Rippon*, saw the heads of many Snakes, and Toads, and other venemous creatures peering out at the end of the sheaues. This being related to the Archbishop, hee sent his Steward with diuers of good credite to enquire the truth thereof, who seeing what others had seene, enforced, notwithstanding, certaine poore men to goe vp to the top with ladders. They were scarcely vp, when they saw a great smoake arising out of the corne, and felt withall

A story out of *Matthew Paris*, of *Walter Grey*, Archbishop of Yerke, a couetous Corn-horder. *An. Dom.* 1234.

all a loathsome stinke, which compelled them with all haste possible to hye them downe againe: Moreouer, they heard an vnknowne voyce saying vnto them, *Let the Corne alone, for the Archbishop and all that he hath, belongeth to the Diuell.* In fine (saith the Story) they were faine to build a wall about the corne, and then to set it on fire, fearing lest such an huge number of venemous creatures should empoison, at least annoy the whole Country. I could tell you out of forraine Authors, of a [x] *German* Bishop, who in time of dearth kept in his Corne, and called the poore which came about him begging relieue, the Rats and Mice which deuoured his Corne. But God retorted his malicious scomme vpon his owne head; for he himselfe was soone after deuoured aliue by Rats and Mice, notwithstanding that he immured himselfe in a strong Tower, which is reported to be yet standing, and in the name it beareth to retaine a memoriall of the strange Iudgement.

I had rather preferre to your consideration the pious action of [y] *Ethelwald*, a Bishop of *Winchester*, before the Conquest, who in a great Dearth, did breake vp all the Plate belonging to his Church, and gaue it to the poore, saying, that the *Church in good time might be prouided of necessary ornaments, but the poore that perished for want of food, could not be recouered.*

But these examples of ancient times doe lesse affect, and may be held fabulous. [z] That God hath made the curses of the poore effectuall vpon such couetous Corne-horders, euen in recent remembrance, may appeare by this, that some of this cur-

[x] Another of a German Bishop deuoured by Rats. *Anno 930. Hatto Episcopus Moguntinensis. —— Nomine quidem Episcopus et Pastor, sed reipsa Lupus. Scribunt quidam quòd mures quoq; non menes eius delentes a parietibus et tapetibus abraserint. — Inde & in hodiernum diem turris ipsa, turris mustim vocatur. Iob Fincel. Andr. Hunsdorphius. Phil. Lauicer. in theat. histor. Theod. Zuinger. in Theat. vit. human. l. 18. Ranisius Textor.*

[y] B. *Godwin.* Catalogue of English Bishops.

[z] The effect of these curses in latter times, wherein some of these *Nabals* haue hanged themselues, when the price of Corne hath fallen.

sed

sed crue haue become their owne executioners, and in kindnesse haue saued the Hang-man a labour by haltering themselues, when contrary to their expectation, the price of corne hath sodainly fallen: and this both in other Countries, and among vs, as [a] Diuines of good reputation haue deliuered vpon their owne knowledge.

[a] *Lauater, Cartwright ad Text.*

But worst of all will be, when *Christ* at the great and terrible day of his comming shall adde vnto all these the insupportable weight of his heauie and intolerable curse, when he shall say vnto these, as vnto others (in some respects more excusable then these) [b] *Depart ye cursed into euerlasting fire, prepared for the Diuell and his Angels; for I was hungry, and yee gaue me no meate, I was thirstie, and you gaue mee no drinke*: nay, you would not so much as sell mee meate and drinke for ready money, and at a deere rate, when by relieuing mee you might haue enriched your selues; by feeding me, you might haue filled your owne purses. Oh what shall be said to them who will not sell for money, when *Depart from me ye cursed*, is the mildest word that Christ shall afford them, who would not giue freely? What Hell shall be hot enough for those that will not sell, when Hell fire is prepared for those who would not giue?

The greatest curse of all, at the day of Iudgement.

[b] Mat. 25. 41, 42.

Shall I speake now vnto the deafe Adder, who will not heare the voyce of the Charmer? shall I loose my sweet words by spending them on stones or stony hearts, who regard not the Law of God, the command of the King, the cry of the Country, the curses of the people, the teares distilling downe the widdowes cheekes, the sighes exhaled from Orphants fainting tongues, the ruthfull spectacles of hunger-starued scellitons, whose very sight might dissolue eyes of adamant into teares? they who are

not moued by any of these, by all of these, what hope is there that they will be mollified by my weake words? But a necessity is laid vpon vs, and wee must speake; for if wee should be silent, the stones would euen cry out against these, whose hearts are harder then the nether Milstone. If they will not heare vs, let them yet tremble at this determinate speech of God himselfe by *Salomon*, *Captans pretia frumenti maledictus est in plebe*: Hee is cursed by the people who catcheth at aduantages by the price of Corne. The sentence is peremptory (c saith a Saint) leauing no place for disputation. If thou doest so, pretend what thou wilt, fill thy mouth with arguments, cast the best colour on the matter that thou canst, all thy fig-leaued Apologies will not fence thee from the curse.

c *Definita est sententia, nihil disputationi relinquens. Ambros. Offic. l. 3. c. 6.*

Thou wilt say peraduenture, I do no man wrong, I keepe but mine owne, I may sell mine owne when I please; Is it not lawfull for me to doe with mine owne what I list?

Obiections answered.

1

May I not do with mine owne as I list?

Answ.

Christ onely may doe with his owne as he list.

But know, first, that thou abusest the words of *Christ*, He onely (because he is Lord of all) may doe with his own what pleaseth him. Man cãnot, because he is not absolute owner of any thing; for what hath he that he hath not receiued: He must therefore doe with his owne, that which pleaseth the Supreme owner of all things. Againe, call it thine owne; it is not lawfull for thee to doe with thine owne what thou wilt, vnlesse thou wilt doe that which is lawfull and right. Thou mayst not vse thine owne to the hurt of another man. Thou mayest not murther with thine owne sword, nor make men drunke with thine owne drinke, nor burne thy neighbours house with thine owne fire. God, who is the owner of the earth, telleth thee that thou mayest not with-hold his (which thou vn-

Man cannot, who can call properly nothing his own taue his sin.

Men may not vse their own to the hurt of others.

pro-

properly calleſt thy) Corne, thereby to famiſh and impouerish thy brethren. The purple Glutton fries in hell fire for with-holding his owne bread from poore *Lazarus*, lying at his gate. It coſt *Nabals* life, for denying his owne bread and victuals to *Dauid* and his followers, when he kindely craued it in his need. What canſt thou expect then, who wilt rather be curſed by the poore, than ſell thine own to them at a reaſonable rate in their neceſſity? Know this therfore, that this Corne is not thine own, but it belongeth rather to the poore when they need it, and thou canſt well afford it. Thou takeſt from them that which is theirs, by with-holding from them that which thou calleſt thine. Thou doeſt wrong enough, in not doing right; thou exerciſeſt cruelty, in not ſhewing mercy; thou killeſt all, from whom thou keepeſt that which ſhould keepe them aliue. Is he a theefe that takes from a man his owne, and makes him to be in want? What is hee leſſe, that will not ſell a poore man his owne when hee is in want? It is the worſt kinde of couetouſneſſe (ſaith a [d] Saint) not to giue to thoſe who are ready to periſh, that which otherwiſe will periſh; what is it then not to ſell it vnto them? Thou ſayeſt (ſaith the ſame) To whom doe I wrong, if I keepe mine owne? I demand of thee againe (in the words of that bleſſed man) What are thoſe things thou calleſt thine owne? Thou anſwereſt, why? my Coine, my Clothes, my Corne. But how came theſe things to be thine owne? Didſt thou bring them with thee into the world? Didſt thou not come naked out of thy mothers wombe? Shalt thou not returne naked againe? Whence then haſt thou theſe things? If thou ſayeſt, I got them by chance, or it is my good fortune that I haue them; thou doeſt not acknowledge the author and diſpoſer of all

It is damnable to with-hold our own when others are ready to periſh for want of that which we may well ſpare.

[d] *Videatur D. Baſilius ſer. 1. in Anaros.*

things, thou art vnthankefull, thou art no better than an Atheiſt. If thou confeſſeſt thou haſt them from God, that he gaue them vnto thee; then tell me, why did God giue them vnto thee rather than vnto another? For God is not vniuſt, or one that knoweth not how to diuide his owne gifts in equall proportions. Why then hath God giuen thee ſo much, and him ſo little? Why art thou rich, and hee poore? Certainely for no other cauſe, but that thy fulneſſe might ſupply his want, and that both might, doing their duties, obtaine of him a reward; thou of faithfull diſtributing, and hee of his patient enduring. If all were rich, what praiſe were there of patience? If all were poore, who ſhould be able to ſhew charity? If there were, in this kinde, an equality, two pretious vertues would be vile or not at all, Charity and Patience. Therefore the moſt prudent diſpoſer of all things, hath moſt prouidently ordained this inequality, that as the patience of the poore is exerciſed in wanting, ſo the charity of the rich may be ſhewed in releeuing. But thou, griping all in the tallands of thine inſatiable Auarice, and thereby depriuing ſo many of their portions, ſaiſt thou keepeſt but thine owne, and thou wrongeſt no man. Thou doeſt herein (ſaith the ſame bleſſed Biſhop) as if entring into a Theatre, thou keepe, or driue out all other ſpectators, as though thoſe ſhewes, which were prouided for all, were proper to thee alone: or, as if inuited to a feaſt by a great friend, together with many other gueſts as good, or better than thy ſelfe, thou ſhouldeſt ſit downe at the table, and keepe all the diſhes to thy ſelfe, excluding the reſt, as if the whole dinner were prouided for thee alone. Yet ſtill thou ſayeſt, I keepe but mine owne, I doe no man wrong. But tell mee ſadly, Who is a couetous

man?

man? Hee who is not contented with that which is ſufficient, but ſtill craueth more. Tell mee againe, who is a theefe? Hee who takes away that which is another mans. Art not thou then couetous, who art not contented with that which is too much, and which would well content an hundred men, as good, and as dearely bought by Chriſt, as thou art? Art not thou a theefe, who keepeſt that to thy ſelfe which thou haſt receiued of thy Lord and Maſter to diſtribute and diuide among thy fellow-ſeruants, thine owne portion (and that double, treble, yea ſeuen to one of theirs) being allowed thee? Shall hee who takes away a mans garment from him, be called a robber, and ſhall not he who will not clothe the naked, if hee bee able, be alſo a ſpoiler? Shall hee who kils a man with a ſword, be called a murtherer, and ſhall hee bee any better that with-holdeth from him that whereof the want will ſhortly kill him? Doth not hee put out the Lampe that powreth not oyle into it, as well as he that blowes it out? Doth not he put out the fire that puts not on wood, as well as hee that throwes on water? What's the oddes, but that which the murtherer doth ſuddenly, thou doeſt it leaſurely and lingringly, and ſo art the more cruell murtherer of the two; becauſe thou doeſt not quickly diſpatch, but doubleſt [c] Death by delaying, and [d] extendeſt life onely for greater torment; not ſo mercifull as a courteous hangman, that leaps on the ſhoulders, or puls by the heeles; to put out of paine; but rather as cruell as that [e] Tyrant, who was ſaid to be nothing but morter made of blood; not contented to put innocents vnto death [f] vnleſſe the Executioner did ſo ſtrike them, that they might be ſenſible of their dying. Neuer ſay then that thou keepeſt but thine owne. It is the bread of the hungry

[c] *Triſtior eſt letho, lathi mora.*

[d] *Prob ſeuior enſe Parcendi rabies conceſſa, vita dolori. Claudian.*

[e] *Lutum ſanguine maceratum. Caligula.*

[f] *Ita ferint ſentiant ſe mori. Sueton.*

gry which thou detaineſt; it is the garment of the naked which thou ſuffereſt to lye Moath-eaten in thy preſſe; It is the gold and ſiluer of the needy, which ruſteth in thy Coffer: It is the Corne of the poore, ready to dye with hunger, which thou ſuffereſt to moulder in thy Mow or Barne. Neuer ſay, thou doeſt no man wrong. Thou wrongeſt ſo many as thou doeſt not releeue, being able. Calleſt thou thy ſelfe a Chriſtian, and argueſt thou thus, quite contrary to the rules of Chriſtianity? Anſwer once an Heathen who neuer knew Chriſt and his Goſpell, vnto his ſhort queſtion:

Horat. *Cur eget indignus quiſquam te diuite?*

Why ſeeſt thou any one to want; who is vnworthy, while thou doeſt abound? Art thou not vnnaturall, who ſuffereſt that which nature cannot endure, vacuity? Art thou worthy to breathe the ayre, who wilt not endeuour to doe as the ayre doth, ſhift ſome of it ſelfe from places that are ouer-full, to others that are empty? How canſt thou call thy ſelfe a Chriſtian, when the members of Chriſt doe quiuer with cold for want of that which doth clothe the Moaths in thy preſſe? Or to want neceſſaries, for lacke of that which the ruſt conſumes in thy bagges, or ſtarue for need of of that which releeueth Rats and Mice in thy Barnes? Hee is a bad ſeruant who will flaunt it in ſilks himſelfe, gotten by his maſters goods, and glut himſelfe with the choiceſt food, and ſee his Maſters children (yea the Maſter himſelfe in them) goe naked, or ready to ſtarue for want of bread.

Obiect. 2. *Ioſephs* example answered.

But did not religious *Ioſeph* in the yeares of plenty, gather and keepe vp Corne, which he ſold afterward in the yeares of famine? He did ſo, and that lawfully; for you haue beene told that there is a lawfull ſtoring vp of Corne, when it is done, as

Ioſeph

Ioseph did, not to procure a Dearth, but to preuent it, or to be the better prouided against it. [i] Godly *Ioseph* opened his Garners in the yeares of famine, he did not shut them; his intent was not to raise the price, but to prouide a supply against the time of want. He gathered and kept not for himselfe, but for others, euen for strangers: thou with-holdest it from neighbours, and wilt suffer vile vermin to feed on it, rather than thy brethren. Shamest thou not to alleage the example of *Ioseph*, whose care for the common good so directly condemneth thy couetousnesse, who carest for none but for thy selfe.

[k] But doe wee not read that *Gedeon* threshed out his Corne, not to sell it, but to hide it, and yet is not blamed for so doing?

He did. But when did hee hide his Corne? in time of inuasion by the enemy. His Garner might be closer and safer than his Barne. And from whom did he hide it? not from his neighbours, but from his and their enemies, the *Midianites*. Thy course is quite contrary. Then the *Israelites* threshed out their corne to hide it from the *Midianites*: but our *Midianites* will not thresh out theirs, or if they doe, it is to hide it from the *Israelites*. *The Sword of the Lord and of Gedeon* (the godly Magistrate) bee against such mercilesse *Midianites*.

[l] Dearth and Famine is one of the most grieuous Iudgements which God inflicteth on a sinfull Nation. [m] *Thou shalt fall by the Sword, by Famine, and by the Pestilence.* These are the three rods where with God vseth to scourge a wanton and wicked people. I know that some graue [n] Diuines do affirme Famine to bee the easiest of the three, because God, who best knowes the waight of his owne rods, accounteth three daies Pestilence, and three months

of

[i] *Fortasse dicet. Et Ioseph in abundantia frumenta congregit, in caritate vendidit. Ioseph sanctus omnibus aperuit horrea, non clausit, nec pretia captauit annonæ, sed perenne subsidium collocauit, nihil sibi acquisiuit, sed quemadmodum fames etiam in posterum vincerentur prouida ordinatione disposuit. Ambr. Offic. l. 3 c. 6.*

[k] *Obiect. 3. Gedeons example. Iudg. 6. 11. Answered. B. of Exon. Contemplat. vol. 3. l. 9. Gedeons calling.*

[l] Famine, a grieuous iudgement.

[m] *Ezech. 6. 11*

[n] *B. Cowper on Rom. 8. 35.*

of the sword, equall with seuen yeeres famine. But this to me seemeth no sufficient reason: sure I am, that *Dauid*, in his hard choice, preferred pestilence before it; * and it is not probable, that hee would choose the heauiest punishment. Besides, the Prophet *Ieremie* saith, ° *They that be slaine by the sword, are better then they that be slaine by hunger.* Moreouer, this scourge of famine is the worse and the more intolerable for the miseries and mischiefes that doe commonly attend it. Pestilence often is the companion of it, robberies, rebellions, outrages and other enormities are the Pages that doe wait vpon it. Dire famine! thou hast taught tender-hearted Mothers to turne *Cannibals*, and to become Butchers, cookes, caruers, eaters of their owne children: Thou hast taught men to exceed *Cannibals*, and for want of other food to deuoure their owne flesh, and as much as they might, to eat vp themselues. For this *Ieremie* most lamenteth, as for the most lamentable iudgement, ᵖ *Mine eye doth faile with teares, my bowels are troubled, my liuer is powred vpon the earth, for the destruction of the daughter of my people; because the children and sucklings doe swowne in the streets of the Citie. They say vnto their Mothers, where is corne and wine? They swowned as the wounded in the streets of the Citty, their soule is powred out into their Mothers bosome.* That which followes is most patheticall; ᑫ *Shall the women eat their owne fruit, and their children of a span long?*

Now it is proper to the Lord alone to punish a sinfull Nation. He knowes when it is fittest to whip a people with famine, and he hath wayes enough to bring such a calamitie on a Country whensoeuer it pleaseth him: ʳ *A fruitfull land he turneth into barrennesse, for the wickednesse of the people that dwell therein.* Sometimes ˢ *he makes the heauens aboue as brasse,*

and

* 2 Sam. 24. 14, 15.

° Lamen. 4. 9. *Dira fames semper magnorum prima malorum Est comes.. Lucan. l. 4.*

ᵖ Lam 2. 11, 12

ᑫ Lam. 2. 20.

It is proper to God alone to punish a sinfull Nation with famine or any other iudgement.

ʳ Ptal 107. 34.

ˢ Leu. 26. 19.

and the earth beneath as iron: so that albeit men doe labour and sowe, yet they receiue no increase. Sometimes againe, [t] *he giueth the former and the later raine in due season*, so that the earth yeeldeth abundance; but the Lord sending blasts, rusts, Mel-dewes, Caterpillars, Canker-wormes, doth cause the hope of the yeere to faile: as if such worthlesse creatures were more worthy to enioy the fruits of the earth, then sinfull and vnthankfull man: sometimes euen when the Corne is not yet reaped, but expecteth the hooke, or while it standeth in the field awaiting to be housed in the Barne, God sends airie threshers, violent windes, to beat it out of the eare; the furrowes of the field doe become the threshing-floore; the Wheat is sowed where it grew, and that without the helpe of hand, plow or harrow: thus harueſt, threshing, and seed-time doe vntimely meet together, as they did some few yeers since. Our crying sinnes, particularly the vile abuse of the creature by Drunkennesse and riot, haue called for vengeance, and we haue deserued to be scourged, not only with famine, but with the other two rods, with sword also and with pestilence.

[t] Deut. 11. 14.

We haue deserued to be thus scourged

But this Dearth is not inflicted immediately by the hand of God, but enforced by wicked mens cruell couetousnesse. God hath not broken the staffe of bread, but churlish *Nabals* haue gotten it into their owne fists, and with-hold it from the people who should be supported by it. We cannot complaine, [u] *The field is wasted*, and yet *the Land mourneth*; the Corne is not wasted, but with-held. God hath not sent want of bread, but couetousnesse hath caused cleannesse of teeth. God hath not smitten vs with blasting, nor sent Caterpillers, nor Canker-wormes, but the Diuell hath raised vp Caterpillers and Locusts, those [x] Catchers at the Dearth of Corn

But this Famine is not inflicted immediately by God, but enforced by the cruell couetousnesse of Men.

[u] Ioel 1. 10.

[x] *Frumentarii pretii captatores. Amb. Offic.* (as 1. 3. c. 6.

(as the Father ſtileth them) and theſe doe make a priuate gaine of a publike detriment, improuing that as a profit to themſelues, which God ordai-
y Hoſ.2.21,22 ned as a plague for ſinners; y *The Lord hath heard the heauens, and the heauens haue heard the earth, and the earth hath heard the corne*; but thoſe earth-wormes will not heare the voice of the Lord, nor the crying complaints of the poore. The earth hath anſwered the expectation of the ſower, but cannot anſwer the vnſatiable greedineſſe of the ſeller. Many Mens Barnes are full of Corne, but their breſts are empty of compaſſion: their Garners are ſtuffed and ſtored; two yeeres graine vnder hand in many mens keeping, yet they ſtill gape for a greater dearth, and doe their beſt, or rather worſt to procure it. They ſuffer their Mow-hayes to ſtand laden with corne neere the high-wayes, in the open view of the poore, the more to anger their hunger. Thus they bring vpon their brethren on earth a torment, much like that which *Poets* deuiſed for *Tantalus* in Hell, to haue faire apples at his lips, and yet to pine with hunger; and in the midſt of faire water vp to the
z Ezech.5.16. chinne, to periſh with thirſt. z *Theſe arrowes of famine* that haue wounded our ſides, had leſſe afflicted vs, had they beene ſhot directly from the iuſt hand of God; him wee could haue entreated with our prayers, mollified with our teares, pacified with our repentance; But nothing can preuaile with impenitrable Auarice: a *O let vs fall into the hands of God (for his mercies are great) but let vs not fall into the*
a Sam.24.14 *hands of* mercileſſe *men.* If our ſinnes muſt needs be ſcourged, let not greater ſinners be the Beadles: Who hath giuen you commiſſion to be the Countries hangmen? where is your warrant to thruſt your ſelues into the ſeat of Gods iuſtice; or to take his quiuer and to ſhoot againſt his children thoſe

arrowes

arrowes which hee keepeth against his enemies? You may indeed, for a while, be the rods of Gods wrath (as *Assur* was to *Israel*) but vpon our true repentance, God will turne his wrath from vs, vpon you: and the childe being humbled, the rod shall be cast into the fire.

O insatiable Auarice! Doth not the earth yeeld thee sufficient encrease? what meanest thou to plow and harrow the very guts of thy poore brother for greater gaine? Now it is farre worse then they said it was in the beginning of the iron-age; for then Couetousnesse [b] went but into the bowels of the earth; but now men [c] digge into the bowels of their brethren, yea, [d] they delue into the bowels of Christ himselfe for coyne.

An inuective against couetousnesse.

[b] *Itum est in viscera terræ*
[c] *Itum est in viscera fratrum*
[d] *Itum est in viscera Christi.*

Call ye me this *Vsurie*, or rather *Fellonie*? * Vsury it selfe is charitable in respect of this. Vsury yet sends abroad money for money; this rurall sacriledge will not sell corne for coyne. Vsury indeed biteth, but this killeth by keeping away that which should sustaine life. Vsury by money stealeth money out of mens purses (as one by powring a little water into a dry Pumpe, forceth out a great deale more) but this Burglary breaketh into mens bowels, and robbeth them of that which should maintaine them. Is not this gaine more odious, more base then that of the Emperour, who extracted gold out of Vrine? I perceiue, that among our Pagan-Christians, it holds as currant as it did among the Pagans; [e] *Sweet is the scent of Siluer, out of what sinke soeuer it be raked*: seeing to these Horse-leeches gaine is sweet, though sucked out of the bowels of their brethren.

* These Corn-horders worse then Vsurers.

Latrocinium hoc an sœnus appellem? Captantur tanquã latrocinij tempora quibus in viscera hominum clarus insidiator obrepat Ambr. vbi supr.

[e] *Lucri bonus est odor ex re Qualibet* —— *Iuuenal*

Oh, if you haue any bowels your selues, or haue not drunke vp that obdurate riuer, [f] which is reported to turne the bowels of the drinker into

[f] *Flumen hebent Cicones quod potum saxea reddit Viscera, quod tactis inducit marmoreabus Ouid. Metam.*

hard marble; looke once ouer the threshold of your poore neighbour, some poore coater, some daily labourer, for his groat or three pence a day, groning vnder the burthen of an heauy house-rent, with a house full of small children on the bargaine; and if you will not enter in, yet stand without a while, and become officious Euesdroppers, listen to the pittious complaints that are among them.

The pittifull estat of poore labourers in these hard times, deplored.

There may you see, or heare the wofull mother, with her eldest daughter, the one carding or knitting, the other spinning a sorry threed, and singing to her turne an heauy tune of some sorrowfull Psalme; as, *O Lord consider my distresse*; or, *O Lord how are my foes increast*; or, *Helpe Lord, for good and godly men doe perish and decay*: Then awakes the poore sucking Infant, and crying, interrupts both worke and musicke: The mother takes it vp, and gines it sucke with teares, for with milke she cannot. Alas! how can the infant draw milke from the breast, when the Nurse cannot get meat for the belly: Mother, saith another childe, when shall we eat? Mother, saith another, where is bread? O mother, saith another, I am so hungry I know not what to doe. Thus the feeble children doe call vpon the wofull mother, shee complaines to the sad father, he answers her with pittious complaints against the pittilesse neighbours; Alas! What shall I doe? I haue beene at goodman——such a ones house; from him I went to goodman——such a one (good men with a mischiefe, that haue not a mite of goodnesse in them, because no compassion on their miserable fellow-members,) I haue beene ouer the Parish, I haue beene out of the Parish, with money in my hand, and cannot get a pecke of Barley: they haue it, but they say they cannot spare it. O miserable condition! the poore man is put to a double

la-

labour; first, to get a little money for Corne, and then to get a little Corne for money, and this last is the hardest labour: he might haue earned almost halfe a Bushell, while hee runnes about begging to buy halfe a pecke. Thus doe our Country-*Pharaohs* make their brethren bondslaues, enforcing them to make Bricke, and denying them Straw; crying, Hang them, hang them if they steale, yet not setting them on worke, nor releeuing them when they haue wrought, and so enforcing them either to steale or to starue.

Remember, O ye Palmer-wormes remember, your predecessour, the rich foole in the Gospell. [h] *The ground of a certaine rich man brought forth plenteously. And hee thought with himselfe, What shall I doe, because I haue no roome to bestow my fruits?* What shalt thou doe, man? Hast thou so much that thou knowest not what to do with thy goods? I will tell thee what thou shalt doe: Giue to the poore out of thine abundance; if thou wilt not doe so, yet sell to them at a reasonable price. What shalt thou doe? why? make the guts of the poore thy Garners; their bowels, thy Barnes; their empty mawes, thy Mow-hayes; so shalt thou bee sure that both thy substance and thy soule shall bee safe. How? no, I'le none of that. Why? what wilt thou doe then? *I know what I will doe: I will pull downe my Barnes, and build greater.* Nay, soft and faire, thou mayest saue charges and labour; *for, O foole, this night shall they take away thy soule from thee.*

[h] Luk. 12. 16. *Quid faciam? Nonne hæc pauperis vox est, non habentis subsidia viuendi?-- Quid faciam (inquit) quòd non habeo? Clamat sediues non habere; Paupertatis hic Sermo est, de inopia queritur abundans fructibus. --Et dixit, Hoc faciam, horrea mea destruam. Diceret potius, Aperiam horrea mea, ingrediantur qui tolerare famem non queunt, veniant inopes, intrent pauperes, repleant sinus suos: Destruantur parietes qui excludunt esurientes. Vt quid ego abscondam cui Deus facit abundare quod largior? Ambros. l. de Nabuth c. 6. Id. ibid. c. 7. Dum incrementa pretiorum aucuper, amisi vsum beneficiorum. Quantas anni superioris frumento animas pauperum reseruare possem? Hæc me magis delectarent pretia, quæ non nummo æstimantur sed gratia:—Tu verò non hoc dicis, sed ais. Destruam horrea mea. Recte destrues ea quibus nullus pauper onustus reuertitur, &c.*

So let thine enemies perish, O Lord, euen all these who are enemies to those whom thou most befriendest, the poore and indigent: vnlesse it rather please thee (which wee most desire) to giue them grace to turne mercifull, that so thou mayest haue mercy vpon them: and vnlesse it please thee to giue them wisdome from aboue, to flye from the curse, by forsaking the cursed sinne which procureth it, and to buy a blessing at so cheap an hand, as by selling the superfluity of their Corne, hauing reserued sufficient for their owne prouision: For,

Blessings shall be on the head of him who selleth it.

THE

THE THIRD SERMON.

PRO. 11. 26.

But bleſsing ſhall be vpon the head of him who ſelleth it.

Haue almoſt beene tired on Mount *Ebal*, the Mountaine of Curſing; Whereunto the firſt part of my Text neceſſarily tasked mee. I doe therefore (after ſome pauſe) the more willingly climbe the Mount *Gerizim*, the Mountaine of bleſſing, whereunto the ſecond part doth lead me; and glad I am to follow, becauſe the aſcent is eaſie, and the top excellent. The aſcent I call the Duty, which is *ſelling*, than which, what more eaſie? By the top I vnderſtand the recompence, which is no leſſe than Bleſſing; than which, what more excellent?

The ſecond part of the Text, wherin it is to be conſidered.

But bleſſing ſhall bee on the head of him who ſelleth it.

I

Conſider wee firſt, the duty, which is ſelling of Corne, oppoſite to the ſinne of with-holding it.

The Duty to be performed. Selling.

That

Perfringent is Metaphora à rebus fractis. Cartwright and Iacum.

That selleth.] The Originall word importeth breaking, or diuiding. The meaning is, that Corne must be broken from the heape, and by small portions distributed abroad among many, according to the necessity and ability of the buyer; that they who cannot reach a Bushell, may haue a Pecke, or halfe a Pecke, for their money. The like phrases are frequent in Scripture: *Breake thy bread vnto the hungry.* —*Giue a portion vnto seauen*— As a loafe of bread is broken and diuided among many, that euery one may haue some, and not one all; so Corne is to be broken from the heape, and not to bee sold by the heape to ingrossers, and to such as will make a commodity by retailing it at a dearer rate, but in smaller portions to bee diuided and subdiuided to the poorer sort of people who doe buy for necessity. Thus to sell (especially in such seasons as these) is a worke of charity, and shall not want a reward; for it shall receiue a blessing. So that

There is a Charity sometimes in selling.

Doct. 3. There is a charity in selling, as well as in giuing.

There are three principall deeds of Charity: 1. *Giuing*, 2. *Lending*, 3. *Selling*. Giuing is the chiefest and most noble; *It is more blessed to giue, than to receiue*; and therein man doth most resemble God, [a] *Who giueth vs abundantly all things to enioy.* Lending is next, if it be free lending; [b] *A good man is mercifull and lendeth*, saith the Psalmist. Selling is the last, yet this also (rightly performed) wanteth not a blessing. The holy Ghost in Scripture prescribeth rules for selling, giuing a charge, that [c] *No man doe circumuent or defraud another in bargaining.* [d] *Lydia*, a seller of purple, is praised, and said also to be a worshipper of God. In the last Chapter of this booke, the godly Matron is commended, not onely (though

[a] 1 Tim. 6. 17.
[b] Psalm.
[c] 1 Thes. 4. 6.
[d] Act. 16. 14.

(though chiefly) for her bounty in giuing,[c] *Pro.* 31. 20. *She stretcheth forth her hands to the poore, yea, shee spreadeth them out to the needy*; but also for her selling; *Shee maketh fine wooll, and selleth it, and deliuereth girdles to the Merchants.* [c] Prou. 31. 20. Vers. 24.

Behold herein, and acknowledge the gratious indulgence and great kindenesse of our heauenly Father, and Master to vs his poore children and seruants. He imposeth no hard taske vpon vs. Christ may well say, [f] *My yoke is easie, and my burthen light*: If there bee any hardnesse in any of his precepts, it is mollified againe with some milde qualification. [g] Canst thou not (saith a Saint) keepe virginity? God giues thee leaue to marry: Canst thou not fast? God giues thee leaue to eat: Hast thou a great charge, many of thine owne to be prouided for, so that it is not for thine ease to giue? Behold, God giueth thee leaue to sell, yea, promiseth a blessing where thou makest a benefit. *Vse* 1. To teach vs to acknowledge Gods goodnesse in accepting any Seruice done at his command, though for our owne profit. [f] Mat. 11. 30. [g] *Chrysost. ad pop. Antioch. hom.* 65.

[h] *Sell that you haue, and giue almes*, saith our Sauiour: Is that somewhat hard to sell and giue all? Why, then sell some, and giue almes of a part, yea, giue almes euen by selling some part of that which you may well spare to your poore brethren; that [i] *now at this time your abundance may supply their want*, that [at another time] their *abundance may supply your want, that there may be an equality*. Yea, where there is ability of giuing, there God accepteth selling at some times, such times as these. Hee who selleth to preuent a Dearth, doth a good worke, as well as hee who giueth in the time of Dearth. A few Bushels sent to the Market, and sold indifferently to the needy, doe please God, as well as mony or bread giuen at the doore: by this, one or a few are, for the time, refreshed; by the other, many are weekely releeued; by giuing at the doore, many [h] Luk. 12. 33. [i] 2 Cor. 8. 14. God accepteth sometimes selling, euen where there is ability of giuing.

many times, idle bellies, looſe lozels, lewd loyteterers are pampered, whoſe backes had more need to be punished; but by reaſonable and ſeaſonable ſelling, many poore painefull families are maintained, which hauing laboured hard all the weeke, muſt not onely pray, but faſt the *Sunday*, if they cannot buy a little Corne the *Satterday*. So that the way to heauen is not ſo narrow, nor the gate ſo ſtrait, but that a courteous Farmer, with his Cart-load of Corne may enter into it, who is ready to releeue the Countrey by charitable ſelling. Behold how God eſteemes that mercy to others, which brings a commodity to our ſelues; and ſaith, in effect, to you that are of ability, in theſe extremities; Thy neighbour hath need, yea, I my ſelfe, in him, doe ſuffer want, now enrich thy ſelfe. At other times (and ſo now too eſpecially) [k] *Hee that giueth to the poore, lendeth vnto the Lord*; at this time, Hee that ſelleth vnto the poore, giueth vnto the Lord, and the Lord will repay him with a bleſſing on the bargaine. Doth *Dauid* ſay of him, [l] *Who hath diſperſed and giuen to the poore*, that *his righteouſneſſe remaineth for euer*? Behold, his righteouſneſſe alſo remaineth, and a bleſſing is layd vp for him who diſperſeth and ſelleth to the poore. Did that bleſſed Saint ſay truly in one ſenſe, [m] *Charitas de ſacculo non erogatur*, Charity is not drawne out of a Sacke: we may as truly (in this ſenſe) affirme the contrary, *Charity is drawne out of a Sacke*. When a man openeth the Sacke and ſelleth as he ought, he dealeth charitably. To ſell, in Latine, is, [n] To giue to ſale; ſo that to ſell to him that needeth, is a kinde of gift. The charitable ſeller ſhall haue his reward, as well as the charitable giuer.

[o] I ſay, The charitable ſeller: for, Not euery one that ſelleth, nor that ſelleth at euery time, muſt expect

Vſe 2. To incite thoſe who are of ability, to this duty of ſelling.

[k] Prou. 19. 17.

[l] Pſal. 112. 9. 2 Cor. 9. 9.

[m] *Nemo dicat, Non habeo; Charitas de ſacculo non erogatur. Auguſtin. in Pſal. 103.*

[n] *Vendere quaſi venum dare.*

[o] Not euery one who ſelleth, but hee who ſelleth charitably, hath the recompence.

pect the blessing. Euen those whom the people doe curse for not selling at this time, doe meane to sell at another time. But he who will so sell as that hee may buy a blessing, must sell charitably. How is that? He must sell,

p 1. Conuenient graine, 2. For conuenient gaine, 3. In season conuenient, and 4. Measure conuenient.

p Fourethings required in charitable selling.

q First, hee must shew charity in selling, in regard of the matter; he must sell that which is good for quality. He must not sell the refuse of the wheat, lest instead of a blessing, hee come within compasse of the curse denounced by *Amos* r, against such sellers. Some will sell indeed, but it shall bee the orts and fragments of Rats and Mice. f Many will giue that which they cannot sell. t But many are worse than the *Calabrian* host, who, if his guests would not accept his profered Peares, hee would tell them that the swine should eat them. Many will not sell to their brethren but that which is almost too bad to be cast vnto the swine.

q To sell that which is good for quality, conuenient graine.

r Amos 8.6.

f *Plerumq; hoc homines nequeunt quod vendere donant. Faern in fab.*

t *Hæc hodie porcis comedenda relinques. Horat.*

u Secondly, conuenient graine must bee sold for conuenient gaine, otherwise there is no charity, but iniury and oppression in selling. Gold may bee bought too deare, and so may graine. Wherefore, as Saint *Iohn Baptist* counselled the Publicans, so doe we the *popular Publicans*, the Farmars, x *Exact no more than is appointed.* Men say that light gaine makes heauy purses; some shall finde that their light ware and heauy price wil make guilty consciences, & heauy hearts at the last. Too many doe catch their poore neighbour, the buyer, as, they say, men doe vse to catch the *Panther*, by placing the prey on a Tree in his sight, so farre aboue his reach, that hee breakes his heart-strings in leaping at it: so, many doe bring into the Market good Corne, but as a bait in the

u For conuenient gaine.

x Luk. 3. 13.

sight of the buyer; for they pitch such an high price on it, that the poore Coater, though hee stretch his purse-strings till they breake againe, is not able to reach vnto it. And if they cannot haue their owne price, home it must againe, or bee housed vntill the next Market; and if the price doe fall in the meane time, they are ready to hang themselues, because they neglected their first aduantage.

3 In conuenient season.

Thirdly, selling (especially in this) cannot bee charitable, vnlesse it bee also seasonable. God giueth euery thing food in due season; so will the godly afford their poore brethren that which must feed them in the fittest season. Tempestiuity in doing, addeth weight and worth to euery good deed. What is a pardon worth, that commeth after execution? As much as the Cardinals Cap which the Pope sent to *B. Fisher*, when the head was off that should haue worne it. Farmers will sell (forsooth) but not yet, not in haste, the price is not yet high enough for their purpose. They haue learn'd the language of the *Iewes* in *Haggaies* times, and doe say, by releeuing the spiritual Temples of the Lord, as they did by repairing his materiall Temple. [y] *The time is not yet come, the time that the Lords house should be built.* The time is not yet come that wee should sell; it will bee dearer a great deale, and that ere long. What is this but to delay a blessing, vntill it turne to a curse; like the reprieuing of a good dish of meat till it be moulded, and full of worms? You who desire a blessing vpon your selling, remember that of the Apostle, and take it as spoken to you in this particular, [z] *Now is the acceptable time, now is the day of saluation.* Now is the time (you who haue Corne to sell) now is your time to sell it; now that Corne is deare, now bring it forth, furnish the Markets,

[y] Haggai 1. 2.

[z] 2 Cor. 6. 2.

kets, bring downe the price; now take your time, that you may bring a blessing on your soules.

Lastly, as the matter must be good, so the measure must be iust; there must bee a conueniency as well in regard of quantity as of quality, otherwise, charity and a blessing will be absent from your selling. [a] *False ballances are abhomination vnto the Lord*; and are not false Bushels and false Peckes also? [b] *Iust Ballances, iust weights, a iust Ephah, and a iust Hin shalt thou haue.* [c] *To make the Ephah small, and the Shekel great, and to sell the refuse of the Corne*: bad ware, and as bad measure, this is not to sell vnto the poore, but to sell the poore, or to buy them for so base a price as a paire of shooes, saith the Prophet. Such Merchants are some of our mizars, who bring good graine and great measure to the Market, onely to fetch vp the price, and doe sell worse Corne and lesse measure to their poore neighbours at home at the same price, swearing that they sold it for so much at the Market, and so by a mentall reseruation, reserue their soules (without repentance) for the Diuell. What can this bee, but a manifest breach of that strict iniunction, [d] *Thou shalt not haue in thy bagge diuers waights, thou shalt not haue in thine house diuers measures, a great and a small*; and marke what followes, and tremble all yee that practise such craft, *All that doe such things, and all that doe vnrighteously, are an abhomination to the Lord.* And how can abhominable selling expect a blessing? It is the charitable seller, for whose head this Crowne is prepared, as a reward, not of merit, but of mercy; which that it may the more feruently affect vs, let it be a little more punctually considered by vs,

4 Conuenient measure.

a Prou. 11. 1.

b Leuit. 19. 36 Deut. 25. 15. Ezech. 45. 10.

c Amos 8.

d Deut. 25. 13, 14.

Vers. 16.

Blessing shall bee on the head of him who selleth it.

2d. 2d.

Obseruat. The reward more emphatically layd downe, than the iudgment threatned.

Here it is obseruable, that the reward promised, is larger and more emphatically laid downe, than the punishment threatned. For whereas the *Antithesis* requires that it should be said, *The people shall blesse him*, as it was of the cõtrary, *The people shal curse him*, it is not so said, but, *Blessing shal be on his head*, which is more emphaticall. For hereby it is signified, that God taketh on him to be the bestower of the blessing, he will not entrust the multitude therewith, he will doe it himselfe to preuent failing. In naming the head, (the sublimest and noblest part of the whole body) he intimateth that God, who is the fountaine of blessednesse, will streame downe blessings vpon him plentifully and comfortably. That which is powred downe vpon the head, must needs proceed from something that is aboue the head. Now there is none higher than the head of man, that can conferre a blessing on man, but God alone. Hence therefore it must needs follow, that

Doct. 4. God wil blesse him who selleth charitably in time of extremity.

God will crowne with blessings that man who charitably selleth his Corne in times of extremity, thereby to mitigate or abate the Dearth.

Two sinnes of the poore. 1 Murmuring 2 Vnthankfulnesse.

These are two sinnes especially reigning among the poorer sort of people; 1. Murmuring, and 2. Vnthankfulnesse: If they want, and be not presently satisfied, they murmure against God and man; they cry out on the hardnesse of the times and of mens hearts. This *Dauid*, long sithence, obserued in some of that kinde; [e] *They wander vp and downe for meat, and grudge if they be not satisfied.* And yet being satisfied, commonly they are vnthankefull both to God and man. They haue mouthes full of cursing against them who with hold Corne; but not a breath of blessing (too many of them) for those who releeue them,

[e] Psal. 59. 15.

them, either by giuing, lending, or selling. This makes mens hearts to bee harder than they would be; and this causeth God to punish such murmuring, such vnthankfulnesse, by encreasing their wants, and remouing the supplies. But let neither of these discourage good Christians from doing their duties; let no man bee disheartned from charitable beneficence by the peoples vnthankfulnesse: For though man be vngratefull, yet God is not forgetfull. Good men in doing good, doe looke vp chiefly to the fountaine of goodnesse, to God and his glory. Be ye assured therefore, that though men doe neglect their duty, yet God can as soone forget himselfe as his mercy. If the people, who are ready to curse when they want, be not as ready to blesse when their wants are supplied, yet God, who hath powred charity into your hearts, will powre down blessings vpon your heads, and so crowne in you his owne gifts.

Neither of these should discourage vs from charitable actions. For though men bee vngratefull, yet God is not forgetfull.

I must reserue some time for Application, and so much the more, because my Text (rightly applied) surroundeth the whole Temple, and bespeaketh all Auditors here present, of whatsoeuer condition, euen from the Chancell to the Church-doore, as well for application as attention.

Application.

And because *Salomon* saith, *Blessing shall be vpon the head*, let me first beginne with the head of this assembly, and prepare them to receiue the blessing, which afterward (like *Aarons* ointment) may from the head distill vnto the beard, and thence runne downe to the hem of the garment.

I To the Magistrates, exhorting them to carefulnes in doing their duties in this behalfe, according to his Maiesties orders.

To you (right Worshipfull) doth *Salomon* speake in this Proclamation, as Proclamations are first addressed to the chiefe Officers, that by them they may be published to the People. If you be failing in doing your duties, if you discharge not that trust

which

which God hath impoſed and his annointed hath repoſed on you, how will you anſwer it? how will you eſcape the curſe of God and man. But (praiſed be God) the Country doth witneſſe, and we thankfully acknowledge, that hitherto (ſome of you eſpecially) haue not beene failing. Proceed in the name of God; all the praiſe and recompence is paid vnto perſeuerance: feare not, faint not, be reſolute, be couragious; you haue God, the King, the Cleargie, the Country on your ſides: onely a few ſcarabees, whoſe element is dongue, may aſſay to ſcare you from your commendable courſes. But let not their buzzing out-braue your worthy proceedings: let not the murmurings nor reproaches of a few, worthier to be puniſhed then regarded, daunt you in the ſeruice of God and your Country. I haue heard ſtrange language from ſome of their lips; *The Markets are worſe furniſhed, and the price of Corne more riſen ſince the Iuſtices haue beene ſo induſtrious.* Strange inferences! iuſt like *Tenterton Steeple the cauſe of Goodwin ſands.* As if Iudges were the cauſe of ſo many fellonies, as Phyſitians (in ſome places) are of ſo many funerals, and Attornies of ſo many Lawſuites. Theſe are but bubbles blowne vp by malice or couetouſneſſe; let them not be Lyons to ſtop you from going on couragiouſly in the way of Iuſtice. Though the people do ſometimes curſe where they ſhould bleſſe, yet God will ſurely bleſſe, where he findeth obedience. As bleſſing ſhall be on the head of them who ſell their Corne willingly, ſo ſhall it be on your heads, who cauſe them, or compell them to ſell, who are vnwilling. The bleſſing that might haue beene on their heads, if they had ſold willingly, ſhall bee taken from theirs, and placed on your heads, for enforcing them to doe their duty. And doubtleſſe, this bleſſing ſhal be doubled, if you draw them

And to draw on the people by their example.

them on by example, as well as by authority. If bleſſing ſhall be on the head of the ſeller, how many bleſſings ſhall bee on the bountifull giuer and releeuer of the poore? If it be more bleſſed to giue than to receiue, then, doubtleſſe, it is more bleſſed to giue than to ſell. Let me incite you (Worthies) to an holy ambition, a godly enuy, or (to auoyd the odiouſneſſe of the terme, ſtile it rather) zeale. Diſdaine, diſdaine that your Tenants ſhould carry away from your heads, ſuch a Crowne by ſelling, when you may anticipate the bleſſing by bountifull giuing. Or let thoſe Earth-wormes be ſo baſe, that they will not buy heauen by ſelling, be ye more generous (Noble *Bereans*) buy it you by giuing. *Chriſt* was contented to be ſold himſelfe at a vile price, that he might buy vs at ſo deare a price as his owne blood. How can we call our ſelues *Chriſtians*, if wee will not buy *Chriſt* for a little ſiluer, or a morſell of bread? Hoſpitality at all times commendable, in theſe hard times is Royall. Learne of Noble *Nehemias*, to make your houſes Hoſpitals for the poore. Away with that mock-chimney, or rather poyſon of Hoſpitality, entertaining of *Nimrods*, *Eſaus*, *Iſmaels*, and thoſe deuouring *Dromedaries*, their followers. If euer, now, now follow your Sauiours counſell of inuiting and entertaining your poore neighbours at your tables; if not at your tables, yet in your houſes; if not in your houſes, yet at your doores; or if you will not haue them come to your owne houſes, yet ſend ſometimes to ſee how they are prouided at their owne. Your *Ouer-ſeers for the poore*, in many Pariſhes, are poore Ouer-ſeers: It is a worthy worke for a Iuſtice of Peace, in his Pariſh, to ouer-ſee them, and if need be, to be a *Deacon* in miniſtring and diſtributing to the neceſſities of the brethren. Chriſt hath deſcended to baſer ſeruices for vs. If any ſay, I

O quæ ſtultitia eſt! Deus emit ſanguine ſeruos, Mercari paruo nos piget ære Deum.

talke of coſt and charges ; I will ſoone ſhew how that may be ſaued, at leaſt quitted. Stop ſomewhat of the ſtreame in your Butteries and Sellars, and open it rather at your doores. Reſcue your Wine and your Beere from the tyranny of Rorers, and turne it into bread for the neceſſary releefe of your hungry neighbours. Plucke your drinke from the throats of them that waſte it, that you may the better beſtow your morſels on thoſe who want it. How many a hungry family might feaſt it a week, on the healths that are waſted in ſome Gentlemens houſes in a night?

Dehortation from with-holding Iuſtice, & from ſelling it.

One word more, I pray you, at parting: you haue myſticall Corne, as well as materiall. Iuſtice and Equity is your Corne; if you with-hold this, the people will curſe you, and God will adde the weight of a woe to their curſes. Onely, this Corne of Iuſtice is not for the Market; it muſt not be ſold, take heed of that, it muſt be equally diuided, and diſtributed freely. Iuſtice muſt not be ſold by the basket, as Corn is by the Buſhell. Though in Cities, commonly, Merchants be Iuſtices, yet neither in City nor Country muſt Iuſtices be merchants, eſpecially of Iuſtice. The ſellers of this kinde of Corne, are liable to a curſe, equall with the with-holders of the other. Bleſſing ſhall be on the head of them who vprightly doe adminiſter it, and freely doe diſtribute it.

2

To Miniſters. To be careful and faithfull in diſtributing ſpirituall Corne for the bread of life.

I ſee here are Miniſters preſent, as well as Magiſtrates, and ſhall I diſmiſſe my brethren without a bleſſing? Were this a Viſitation (as in ſome kinde it is) here were a Text for a *Concio ad clerum*, *Hee that with-holdeth corne, the people ſhall curſe him.* As for materiall Corne, our neighbours will exempt vs from the curſe by keeping our Corne from vs, not allowing vs (by their wils) ſufficient to ſerue our owne turnes, much leſſe to be ſellers. But (bleſſed

and

and beloued Brethren) let vs remember that we are Gods Husbandmen, and *Ioſephs* (as I may ſay) for ſpirituall Corne: ſome of the ancients doe take this Text in a myſticall ſenſe, and by Corne doe here vnderſtand the Preaching of the Goſpell. O let vs not be hiders and with-holders, but ſtewards and diſpoſers of that graine whereof is made the bread of life. Neuer had wee more need to be bountifull in breaking it to the People, then in theſe dangerous dayes: ſee we not how the ſeeds-men of Sathan, the Diuels farmers and Proctors, *Ieſuites* and ſecret Sectaries doe beſtirre themſelues? They are not ſparing in threſhing out their tares: they ſell, yea, they giue abroad their Romiſh graine, they impoſe it on the people, and doe preſſe them to take it: Shall we be with-holders and hiders of Gods graine, when ſo many are ready to periſh for want of knowledg? It may be the common people, who care not much for this myſticall corne, will not curſe vs, though we keepe it from them: but though they doe not, God will; for if he be curſed who with-holds corporall bread, how ſhall he eſcape who with-holds the bread of the ſoule? And if bleſſing ſhall be on his head who in a needfull time produceth his corn, that the people may haue the food which periſheth, how bleſſed ſhall he be who in ſo needfull times as theſe, is bountifull in beſtowing on them the food that endureth to euerlaſting life?

Hieronym. Hugo Cardinal. et aly.

Let mee now ſpeake to them, for whom I haue ſpoken all this while; namely, the poorer ſort of people, who are therefore the poorer and more miſerable, becauſe they care ſo little to repaire to the Temple, and to heare what God ſaith vnto them. Though the peoples curſe be the curſe of Corn-horders, yet this is no warrant for you, O ye Poore, to be impatient, & to reuenge your wrongs with execrati-

3 To the poore. Here is no warrant for them to reuenge their wrongs with curſings, as commonly they doe.

crations and curses. *Vengeance is mine, and I will recompence, saith the Lord.* When Saint *Iames* had bitterly inueighed against couetous rich men for keeping in their coyne, and their cloathing, and for detaining from the labourer his hire, though hee said that [a] *The rust of their siluer should bee a witnesse against them, and that the moaths of their garments should eat their flesh as fire, and that the cries of the labourers entred into the eares of the Lord*; yet hee doth not counsell the labourers to cry, much lesse to curse, but exhorting them to patience, aduiseth them to commit their case to the Supreme Iudge, saying, [b] *Be patient therefore, brethren, till the comming of the Lord.* — *Grudge not one against another, brethren, lest yee be condemned. Behold the Iudge standeth before the doore.*

[a] Iam 5.
[b] Vers. 7,8,9.

* Rather, looke into your selues, accuse your selues, and if you will needs curse, banne and abandon your owne sinnes, for they are the causes of all your calamities. Your grudging, your murmuring, your vnthankefulnesse, these, and the like, haue caused God to harden the hearts of men against you. Sinne, sin is the procurer of Dearth, and of all other disasters besides. [c] *God turneth a fruitfull land into barrennesse*: why doth he so? *For the wickednesse of the people that dwell therein.* Onely for sinne, *Bethleem*, which was an house of Bread, became an house of famine; and that land, which abounded with milke and honey, was abandoned to Dearth and scarcity. In the Caldean language [d] (saith blessed *Ambrose*) *Sodome* and *Gomorra* doe signifie *blindnesse* and *barrennesse*. [e] Consider with your selues, whether among your other sinnes, your affected blindnesse be not a cause of this inflicted barrennesse. Alas! you doe not feele your greatest famine: miserable is your ignorance: I haue knowne some of you that haue not knowne whether Christ were a man or a woman

* But rather to accuse and curse their owne sins, the cause of their sufferings.

Malorum omnium nostrorum causa est peccatum. Nihil imputemus astris; sacrilegio amisus Exaruit. Symmach

[c] Psal. 107.

[d] *Lingua patria Caldæi nuncuparunt Sodomam et Gomorram cœcitatem et sterilitatem.* Ambros. l. de Noe et Arca. c. 19.

[e] Particularly that common sinne of the vulgar, who are more carefull for materiall bread than for the word, the bread of their soules.

man. How sollicitous are you for corporall, how careleſſe of Spiritual ſuſtenance? crying out that you are ready to dye for want of a cruſt, and not perceiuing that you doe daily periſh for want of knowledge? [f] *You wander vp and downe for meat, and grudge if you be not ſatisfied*; you may bee fed at home with the food that endureth to euerlaſting life, and will not come to receiue it. If your neighbour deny you Wheat or Barley, you complaine, you cry, you are ready to curſe him. But if God doe ſend a famine, not of bread, but of (that which is much more pretious) the word of God, or if the bread of life be withholden from you, by thoſe who ſhould breake it vnto you, you are nothing grieued thereat, you neuer complaine of that want. Theſe, and the like, your peculiar ſins haue cauſed vnto you this Dearth. Accuſe not ſo much the couetouſnes of others, as your own corruptions: not the conſtellations or courſes of the heauens, but euill men, euill minds, euill manners, do make the times euill. Amend them, and theſe will ſoone be amended. And amend, if not for loue of God and godlineſſe, yet for feare of iudgements. Repent, if not inuited thereunto by good things, yet enforced by theſe things which you account euill. What you haue loſt by ſin and negligence, redeeme, recouer by true repentance. Learne you once to ſeek firſt the kingdome of God and his righteouſnes, and then you haue a moſt ſure word of promiſe, that all theſe things ſhall be added vnto you. God will turn ſtones into bread, make the moſt ſtony-hearted Mammoniſt relent and yeeld you bread, or he will raine downe bread from heauen, or cauſe the Rauens to feed you, or worke any miracle rather than you ſhall periſh. Or if it pleaſe God to correct you with this rod, and to exerciſe you with this affliction, yet deſpaire not; for euen theſe publike calami-

[f] Pſal 59.15.

Mala tempora facit nobis contemptus Dei, temporum curſus non facit. Chryſologus. De orat. et ieiunio ſer 4.

[g] Mat. 6.33.

tics are sanctified to Gods children. To them, this very scourge of famine (as well as other curses) haue their natures altered, as the bitter waters of *Mara*, were turned into sweetnesse, and a stinging serpent changed into a flourishing rod. No extremity of famine (no more then any other temptation) can turne the loue of God from his children; as is cleere by that bold challenge of the Apostle to all afflictions and crosses, and to this as well as to any of the rest, [h] *Who shall separate vs from the loue of Christ? shall tribulation, or distresse, or persecution, or* FAMINE? *No, for in all these things wee are more then conquerors, through him that loued vs.*

[h] Rom. 8. 35.

4 Encouragement and comfort vnto sellers.

Can I quit the Mountaine of blessing, without bequeathing a blessing? I cannot; and to whom should I bequeath it, rather then vnto them on whom my Text doth bestow it, the Sellers? We who are the Preachers of Peace, may, and ought sometimes encourage men vnto contention, so it be against sinne, and the courses of sinners. Contend you therefore (charitable breasts) against these hard-hearted horders: Be you as couetous for your soules, as they are for perishing substance: While they heape vp curses on themselues by with-holding, striue you for blessings by charitable selling. Now is your harueſt, take aduantage of these hard times to store your selues with the best riches; see how God makes many to want, that you may abound, and suffers others to be miserable, that you may be blessed by relieuing them. Neglect not this opportunity, but now by seasonable selling buy vnto your selues an assured blessing; you see with what a faire offer God presents you, to get heauen without loosing any thing on earth. That blessing which others attaine vnto by free giuing, you may get by profitable selling.

Blessed shall you be in your outward estate, you shall

ſhall neuer be the poorer at the yeeres end; you ſhal ſinde as much coine in your purſes, as the greedy cormorant that ſharketh after all aduantages. God will blow on his ſtore, and boare holes in his bags, while yours ſhall hold, and be encreaſed: *A little that the righteous hath, is more then all the riches of the wicked.* Bleſſed ſhall you be in your names and reputations; you ſhall be praiſed and well reported of by all men (all good men) and by the truth it ſelfe: the precious ointment of a good name ſhall perfume the places of your aboad: *The righteous ſhall be had in euerlaſting remembrance.* God ſhall crowne them with bleſſings Externall.

Bleſſed ſhall you be in the loue of the people. The daily labourer ſhall daily pray for you; and Magiſtrates ſhall praiſe you; godly Miniſters ſhall reioyce & take comfort in you; widdowes & orphanes in their hearty prayers ſhall ſend letters of commendation in your behalfe vnto heauen, to the King of heauen, their ſpeciall protector and aſſured friend to all that doe befriend them.

Bleſſed ſhall you be in your husbandry, and in your fields; this yeeres ſelling ſhall be the next yeeres ſowing and reaping: the earth which was curſed for *Adams* ſinne, ſhall be bleſſed vnto you: No worthing, no marle, no manuring ſhall procure you more plenty of Corne, then this your ſelling of Corne; yea, a bleſſing ſhall be on your children, and on your poſterity after you, as is promiſed vnto the faithfull.

God ſhall crowne you with ſpirituall bleſſings: Internall.
He ſhall put gladneſſe into your hearts, more then they haue, when their corne and their wine is increaſed, and the prices with them: you ſhall haue peace of conſcience, ioy in the holy Ghoſt, greater treaſures then all full coffers and barnes can afford. Pſal. 4. 7.

You ſhall be bleſſed in your ſickneſſe, God himſelfe

selfe shal be your Physitian, your keeper, your attender: *The Lord will strengthen you vpon the bed of languishing, he himselfe will turne all your bed in your sickness.* You shall be blessed in that houre wherein others are most distressed, in your Death; with old *Simeon* you shall depart in peace, your eyes before-hand seeing your saluation.

Psal 41. 3.

Eternall. But most blessed shall you be after Death, when God shall crowne you with euerlasting blessednesse in heauen; then shall the head of blessings be on your head, when you shall be most neerely and eternally ioyned vnto your head Christ Iesus, who is blessednesse it selfe, *Who is God blessed for euer.* O how ioyfull shall you be at that day, when others shall be most sorrowfull: how blessed, when these Cornholders shall be cursed! for when they shall be sent away with the Goates on the left hand, with that wofull word, *Depart ye cursed into euerlasting fire, prepared for the Diuel and his Angels:* then shal you standing among the sheepe on the right hand heare that happy call, *Come ye blessed* [k] *of my father, inherit the Kingdome prepared for you from the foundation of the world.*

[k] Mat. 25. 34.

To which Kingdome he bring vs who hath prepared it for vs, and to him one God in three persons, blessed for euer, be ascribed all praise, power, might, maiesty, glory, and Dominion, now and for euer. *Amen.*

FINIS.

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